

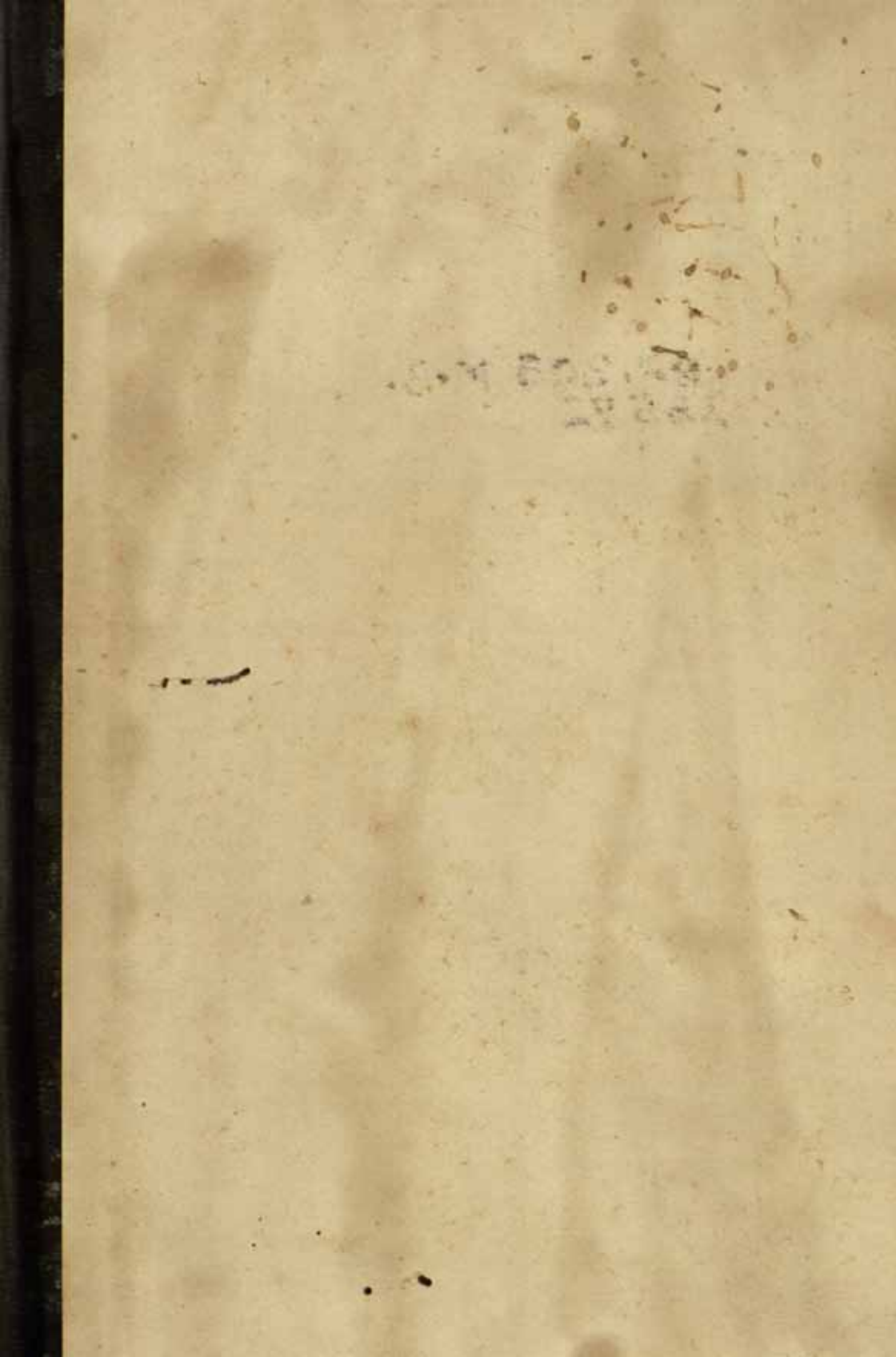
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THE MAHA-BODHI

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अथ भिक्षवे चारिकं बहुजनहिताय बहुजनसुखाय लोकानुकम्पाय स्वाय
हिताय सुखाय देवमनुस्मानं । देसिं भिक्षवे धम्मं आदि कल्याणं मज्झे कल्याण
परियोसान कल्याणं साधं सम्यग्गमं केवलपरिपुषं परिसुद्धं ब्रह्मचरियं पकासेय ।

"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."—MAHAVAGGA, VINAYA PITAKA.

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C. E. 1936

[No. 1.

25572 THE WHEEL

By FRANK R. MELLOR.

How shall it end?

This dreary round of work, of meals and rest—

to work again ;

And still more food and still more rest that

one may work again,

And earn enough to eat and rest—to work again ;

With p'rhaps a brief, uncertain, flash of love or lust,

Or mad enjoyment for a moment's space ;

Like lightning flash across a murky sky,

Leaving the landscape still more dark and drear again.

How shall it end?

294.305

M. B.

(320)

O Clod, for clod thou art, it will not end,
 If this be all thy poor dull mind can visualise.
 From dreary life of work and rest and food ;
 To dreary life of work and rest and food again,
 Life after life, if thou can'st call it life,
 The Wheel will slowly turn and thou with it,
 Bound by the chains the lusts and senses forge,
 If this is all thy poor dull mind can visualise.

But if thy mind can cast aside the bonds of sense,
 As earthly things but fit for those of earthly minds ;
 Then can'st thou rise on radiant wings of thought,
 Cleaving the blue and mingling with the stars.
 Then can'st thou taste the bliss of knowing thou art thou,
 And all the sparkling universe is part of thee,
 And thou of it in endless, timeless joy.
 If thou can'st cast aside the clinging bonds of sense,
 That bind thee to the slow revolving wheel
 Then shalt thou know thy work, however mean,
 Is sacrament to help the world in Buddha's name ;
 And that thy food, however poor, builds up a frame
 With which thy mind may help thy fellow men ;
 And that the blessed hours of rest are holy times,
 Leading to sweet commune with things divine,
 Impalpable, unmeasured, not to be conveyed,
 In these poor words of man.

Too cold ! too hot ! too late ! such is the cry.
 And so past men who shake off work that waits
 The opportunities for good pass by.
 But he who reckons cold and heat as less
 Than straws, doing his duties as a man,
 He nowise falls away from happiness.

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Sigalovada Sutta.

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OLUN SUME

(Diary Leaves).

BY NICHOLAS ROERICH.

Olun Sume means in Mongolian—many temples. And this is the name of a place of an ancient ruined city, situated in the domain of Prince Yun-Wang, the ruler of the Darkhan Beile Khoshun. Not far away from here is the place of the future capital of Inner Mongolia and this place has been selected by the Panchen Rimpoche himself.

It is not customary to excavate in Mongolia ancient sacred sites. Only from outside can one study such significant remnants of the past, which evoke deep thoughts.

• There are certain wiseacres, who think that at present there may not again occur such destructions, as they happened in the past. For such shortsighted people the past is the synonym of barbarism and cruelty. And they think that to-day such bestial customs are quite impossible. Yet, if you remind them of the deplorable ruins of the Cathedral of Ypres in Belgium and bring them to Spain to the charred ruins of the Cathedral of Oviedo, or if you show them the cuts on Millet's painting "Angelus" in the Louvre, then perhaps they would think somehow differently.

Or one may take such people into any of the numerous ruined cities in Central Asia, to prove to them what minute chips and fragments the once beautiful cities and strongholds have now been reduced to.

We walk amidst the ruins of an ancient city, the name of which has already long been forgotten, but which the Mongols of to-day call the city of many temples—Olun Sume. On a vast square, surrounded by the remnants of a wall, are huge mounds of stones, bricks and multicoloured tiles of buildings

of several ages. Around is the endless plain of Mongolia. Along the wall runs what is now but a shallow stream.

Studying these ruins one sees how Nestorian tombs, decorated with Byzantine ornaments, were used for the foundation of later buildings. It is strange to see how a huge marble turtle—a beautiful carving of the Ming period, which once served as the pedestal of a stella, now remains lonely on a deserted place. No doubt the people many times used the excellently burnt bricks for their newer constructions. It is stated that the entire palace of the local prince is built with these ancient stones.

It is even stated that some golden images had been discovered in the ruins. People mention the discovery of a statue of Avalokiteshvara in this place and many other holy Buddhist images.

On the scattered slabs and stellas one can see Chinese and Mongolian inscriptions concerning the chronology of the history of the ancient rulers of the place; one can see the carving of the wheel of life and sacred foot and hand-imprints on stones. Not far away, in the rocks, are caves of a destroyed Buddhist monastery. Even now one can chance to find clay images and offerings. Nearby you may find remains of ancient prayers in Tibetan and Mongolian. One of our co-workers insisted that he had heard in the depth of the cave as if the subterranean sounding of monastery drums. So deep is the impression received in these ancient sacred places.

On the large slanting hillside there are widely scattered innumerable fragments of various kinds of household vessels, as if the whole hill consists of many strata of such broken china and ceramics. Many thoughts cross the brain when one picks up these broken chips. From every broken bit seems to come the wailing of the housewife, in the presence of whom her household had been destroyed. The owners of these fragments of pottery belonged to various centuries, from the XIIIth and mayhap even earlier, up to the XVIIIth. It is evident that we are in the presence of many strata of life

and that repeated destructions have taken place and accumulated in one spot the proof of an awful annihilation of peaceful households.

Amongst the most ancient primitive ceramics one can discern almost neolithic ornaments—imprints of string and finger-nails. Next to them there may be lying barbarically broken chips of most beautiful porcelain of the best Chinese periods. The durability of this porcelain is such that one can hardly break these fragments. What expense of evil efforts must have been applied in order to destroy into such small fragments big vessels, pots, cups, of all sizes and shapes.

Realize! One such hill—what a rare treasure this could have been for the future generations, if it were not for an evil will, long since dead, which has reduced to fragments the priceless creations of human genius. Amongst these remnants one can find fragments of most beautiful Chinese craftsmanship which is so highly valued in Museums nowadays. For museums of ceramics or for ceramic workshops even such small fragments would represent fine specimen of the technique of many centuries. It is quite inexplicable how such a mixture of different periods could have occurred in one place. It means, that at these places there must have raged repeated destructions.

The wiseacres sit in their studies and probably have never seen ancient ruins in their entire awful nudity. The touristified towers of castles on the Rheine and in Tirol, with their cosy Bierhalles, will not convey the same impression as these ruins in deserted vastnesses, full of fragments and chips, as if a fiendish hand has only yesterday cruelly devastated them. Such material cemeteries are the best proof, how human hatred can ravage. And who will dare to assert that malice of the XIIIth century was viler than it may be now. Hatred is hatred. Treason is treason. Anger is anger—above ages and nations. However mercy and untiring creativeness should also be above time.

To speak of the advantages of travel seems already a truism. For much evidence of the epochs will never be adequately recorded either in books or in selected museums. Only on the spot, amidst all natural conditions one can realize with special convincingness the particles of truth. Thus people themselves, of different nationalities render an entirely different impression when at home or when under alien circumstances. At present there appears already an interest to acquaint oneself with songs, music and other expressions of foreign folklore. This is imperative. On this basis the best friendship and mutual understanding are woven. One should in every way welcome friendly intercourse. But let us not forget that even a song will resound differently in a concert hall in a foreign country or amidst the hills and waterfalls of the motherland. Nature itself as if accompanies such creative manifestations. And the bards and minstrels themselves sing differently in foreign surroundings. Therefore the more human relationship will be conducted under natural conditions the deeper and the more real will be the impressions and the more valuable will be the consequences.

A single desert hill, filled with remnants of many ages can stimulate many creative impressions and conclusions. The most inspired lecture illustrated by fragments of pottery will never give such tremendous impressions as those obtained on the very spot, where human hatred ravaged. One must evoke the most convincing testimonies, which would compel humanity to ponder once more that hatred and malice as such must be condemned. Malice, enraged by the scarlet arrows of destructive anger will always be the abominable shame of mankind.

Those who tried to prove that the saturation of humanity with hatred is already a matter of the past, only show their own sheer ignorance. For do not at this very moment people somewhere kill each other? The daily newspaper will prove this. Darkness is still prevailing, if it has not even become denser in many places. The lamentations of peaceful housewives deprived of their last household treasures, still sound in

the tinkling of broken vessels. And these vessels were acquired with great difficulty. Perhaps they served as a true adornment of the entire hearth. And suddenly, owing to somebody's hatred, this treasure is broken and leaves in the hearts of the owners who managed to save themselves, an ineradicable feeling of the loss of something near and precious. If to-day in every home there would be kept as a terrible memento at least one old fragment of some maliciously destroyed beautiful object, then it may perhaps remind humanity how carefully should human creativeness be guarded as a sign of culture.

I wanted to collect as many fragments as possible and to send them all over the world to all good people as mementoes in order that even in their everyday life they should be reminded what to guard in best goodwill. Tunes of sorrow still live in the sad sounds of fragments, of what was once beautiful craftsmanship. If people would hear the sorrowful lamentations from the depths of the past they would more clearly think of the reconstruction of life in order to escape in the future tears of unhappiness. Every wailing is an outcome of violence. For it was not predestined for humanity to moan and sigh. It was ordained to create and rejoice, to raise above signs of sorrow. Therefore let the hills of sad wailing, through the realization from the experience of the past be transfigured into heights of joy for the future.

Again, across the Mongolian steppes, we return to our yurtas. Wayside grasses are nodding to us. In the evening the lama from the neighbouring monastery will come to our bonfire. Again there will be narratives about Shambhala, of its Ruler Rigden-Djapo, of the miraculous treasure Chintamani—in Mongolian called Erdeni-Dzo and of the wondrous migrating stone! Even about the appearing of the Chalice of the Blessed One there will be a message at the bonfire! These sacred words raise above all human failing—they invoke a beautiful radiant future!

THE FUTURE OF THE HARIJANS

BY DR. SIR HARI SINGH GOUR, M.A., D.LITT., D.C.L., LL.D.,
Vice-Chancellor, Nagpur University.

"Hinduism" has never been defined. It is said to be undefinable, but it is succinctly described as Brahminism, pure and simple. But it is only within the last 300 years that the concept has acquired this vogue. And even as such, it is not a term of art, but rather a vulgar term in which the residents of the Cis-Indus Valley were so described by the Mogul invaders. The true Hinduism of the people of India is a system which admits of diverse schools of thought, since the six schools of Hindu philosophy include two which are declaredly agnostic and even nakedly atheistic. The *Aryas* of old did not trouble themselves about the canons of faith; they were more concerned with the preservation of their colour by rigidly proscribing intermarriage with the dark-skinned aborigines. This was about 1500 B.C. when the Vedas came to be composed near Ambala.

Several waves of Aryan settlers began to overrun the country, and as they became more numerous and life more settled, the settlers started prescribing a mode of life for themselves as a distinct type of people superior to the negroid strain of the original denizens of the peninsula. This distinction became crystalized into what has come to be known as caste. Its Sanskrit equivalent "*Varna*" means simply "colour."

A thousand years later, the colour problem became more acute, and was further complicated by the fissiparous tendencies in the Aryan stock itself. That stock had three distinct functional groups. The Kshatriyas then acknowledged at the head of the social and religious hegemony, the Brahmin who came next as the priests and religious preachers, the traders, below whom were classed the *Sudras* or the menials and

Dasyus, the non-Aryan people whom the Aryans had by their steady pressure of peaceful penetration driven to the wilder and less fertile regions.

It does not appear that the *Dasyus* were driven out of their homes without a struggle. On the other hand, the discoveries recently made since the excavations at Mahanjo Daro and Harappa, make it abundantly clear that the *Dasyus* were a highly civilized people, certainly not less civilized than the Aryans who drove them into the wilderness. As it is, in the seventh century before the dawn of the Christian era, the Aryans had begun to fight amongst themselves, and the Brahmans had begun to challenge the supremacy of the Kshatriyas whose fighting qualities had brought peace and a degree of prosperity to the Aryan settlements. But all gratitude for their sacrifice and pioneering zeal had been forgotten by the priestly order who had learnt from the priests of Egypt, Assyria and Babylonia that the priest stood above the Kings and stood only below the gods which they had invented and whom they pretended to worship. In India, even these gods held a position of marked inferiority to them, as is clear from the following bombast of Vishnu (400 B.C.). "It is by the favour of the Brahmins that the Gods reside in Heaven, a speech uttered by Brahmins, whether a curse or a benediction never fails to come true." (*Vishnu* XIX-227 S.B.E., p. 77). The Kshatriyas disputed this piece of wanton egotism, and a sharp rivalry sprang up between the two groups for the spiritual overlordship of India. Side by side the *odium theologicum* of the Brahmans began to forge weapons for the conduct of the several tiers of society in which their own superiority was vaunted, and galling disabilities, both penal and social, were fashioned and sought to pass current as the behests of the god Brahma, the supreme lord of the Universe.

The Kshatriyas who had by now established petty kingdoms all over the country, did not suspect the insidious plan to undermine their own authority and influence. As such, they let the Brahmans indulge in their extravagant claims and

what is more, suffered them to establish their spiritual domination over the people. But about this time there arose one who had the vision to see and the wisdom to fear the future of his country if the Brahmanical pretensions were permitted to go on unchallenged. And he was Gautama-Buddha.

He felt that the future of his country lay in the reconciliation of the warring tribes and their unity in a system in which there should be no caste, class or communal tie, other than the community of love and common endeavour. This is the aetiology of Buddhism which was originally started as a mere mode of life, a cult or a system, but which has since become the religion of one-fifth of the human race.

That religion knows of no god, no priests, no caste, no social inequalities other than those arising from sheer merit. It is the grandest conception of life which immediately stopped the rot from spreading in India, united its disintegrating forces into a national whole, made every man feel that he belonged to the great human family in which he had an honoured place, made every man free to use his supreme jewel, the Reason, and its result was to create a renaissance of peace, service and culture which opened the golden page in the history of India, and it is not merely an accident that so long as Buddhism remained in India, she was free and united, and when Alexander invaded it he was not able to retain his hold thereon. On the other hand, Chandragupta was able to roll back the tide of European invasion, and up to the eighth century, India enjoyed over a thousand years of peace, progress and prosperity to which her numerous monuments, scattered throughout the country, bear witness.

But Brahmanism, which Buddhism had vanquished, though not destroyed, was all this time lying low, scheming and intriguing for its overthrow, and on the death of King Harsha, it got its chance in the weaklings who succeeded him to the dismembered throne of India. Brahmanism celebrated its own triumph by the performance of the horse-sacrifice (*Ashwa-medh*). Buddhism was now openly persecuted as an atheistic

creed ; its transcendental doctrines were pirated and embodied in the ramshackle creed which the Brahmins had now invented through the medium of the *Puranas* which took the place of their older scriptures.

The rest of the history of India is her history of decline and fall, degradation and decadence. It is too painful to recall. But one fact has to be stated: Brahminism revived the old class hatred by sanctifying it in the name of Brahma, a convenient *deus ex machina* by which the priest in all countries used to sanctify their misdeeds. One bye-product of this selfish and mischievous division of society is the unfortunate Harijan who has remained polluted and down-trodden for a thousand years, oppressed and trampled under foot by the Brahmin and his satellites. He would have remained in his submerged condition for all time because the Brahmans had ordained that he shall never be literate, that Brahma had made him an animated instrument to be used by the twice-born for their own convenience, and that dire damnation awaited one who dared to affront the decree of God, the Great and Glorious Brahma. The Moguls who conquered India left the Harijan to the fate assigned to him by his own people. But with the advent of the British, the Christian missionary found in him a ready material for conversion. He was converted *en masse* in Southern India. Islam had done the same before, and 75 millions of Mussalmans and Christians are here to-day to bear witness to the bigotry and intolerance of the Brahman. They have driven a wedge through Hindu Society which can never unite. They have mobilized their fast thinning ranks into a *Sanatanist* band of stern and unbending religious Tories who still cling to the sinking raft regardless of the consequences to their race and country.

This morbid conservatism is responsible for the residue of Harijans who still linger on the verge of Hinduism. But they cannot linger there long. The new constitution has partitioned political power among the various religions, a strange device to prevent the people from ever becoming united.

But there it is. The Harijans still number sixty millions, twenty per cent more than the population of the United Kingdom. Their growing self-consciousness forbids their remaining on as the untouchable appanage of Hinduism. No tinkering with their condition will satisfy their self-respect ; what they want is human equality, fair field and no favour for themselves and their children.

Mahatma Gandhi who, strangely enough, started his mass civil disobedience to wrest power from Great Britain never took count of this skeleton in his own cupboard. He was forced to turn to it when the Harijans turned out in solid phalanx to oppose his emancipating campaign. They feared, and rightly so, that a movement which was at once revivalist and reforming, could, if it was successful, only end in the restoration of power of the Brahman-ridden Hindus. It spelt disaster to those whom age-long oppression and contempt had reduced to little better than a household chattle of the caste Hindu.

Mahatma Gandhi made one feeble effort to better their lot by attempting to remove the most galling of their numerous disabilities, that of untouchability. But he soon found that his own cohorts of supporters deserting him in battalions. For they were orthodox men and had lurking hope of reviving the departed glories of the Hinduism that the onslaught of Islam and Christianity had crippled.

Mahatma Gandhi had to hurriedly sound a retreat. His Harijan emancipation movement was called off ; and the Harijans were left to make such shift for themselves as they might find suitable. He was still holding out lip service to them ; but the Harijans are not to be deceived by such platonic expressions of sympathy. One of their leaders was turning to other creeds for his escape from the thralldom of caste. But he was still standing on the cross-roads. Behind him he finds the long and tortuous windings of Hinduism, on the right the scintillating crescent of Islam ; on the left a cross ;

while right before his eyes he sees the *Swastika*, emblem of Universal Love and peace to all sentient life.

That emblem of eternal truth has become the national sign of a great central European power. That emblem marks the spiritual renaissance of man, his transition from the darkness of ignorance to the light of truth. For ages past, it has been the beacon light of our forefathers. For a thousand years, it has been the crowning glory of the Aryan faith. Let not the Harijans falter, let them not hesitate, for their path is clear. Let them all unhesitatingly embrace Buddhism.

But what, sire, is this Aryan duty of a Cakkavatti Monarch?

This, dear son, that thou, leaning on the Law of Truth and Righteousness, honouring, respecting and revering it, doing homage to it, hallowing it, being thyself a Righteous-Banner, a righteous Signal, having Righteousness as thy Master, shouldst provide the right watch, ward, and protection for thine own folk, for the army, for the nobles, for vassals, for holy men, and house-holders, for town and country-dwellers, for the religious world and for beasts and birds. Throughout thy kingdom let no wrong-doing prevail. And whosoever in thy kingdom is poor, to him let wealth be given.

Cakkavatti Sihanada Sutta.

THE LORD OF PEACE

TRANSLATED BY BHIKKHU METTEYYA.

Once the Lord was living in the "Banyan Grove" at Kapilavatthu, and it happened that a drought visited the land and crops withered.

Now, the Koliyas and Sakyas, between the two cities of Koliya and Kapilavatthu, on the river Rohini, had made a dam for common use, and both parties, for long utilized the water reserved therein as they wished.

But it befell that during the drought there was water enough only for one party and the servants of the Koliya clan said to the servants of the Sakya clan, "Now friends, there is water enough for us only: open the sluices and let the water out into our fields, for a single watering will save our crops and we shall obtain our harvest". But the servants of the Sakyas said, "Friends, give us the water, we also need but a single watering more for our crops, open the sluices and let the water into our fields". None was willing. They argued. "We won't give," said the Sakyas. "We also will not", said the Koliyans.

Arose a wordy warfare. Then arose a servant, impatient, and beat another. Thus from words they went to blows and in their anger scolded each other even by uttering old sins of those two royal families.

Said the Koliya servants: "Go ye slaves of Kapilavatthu, ye servants of shameless Sakyas, your masters, like dogs and jackals, cohabit even with their sisters; what can you do us with your elephants and horses and weapons?"

And the Sakya servants retorted saying, "Take those lepers and go ye to Koliya, the forefathers of your masters they were even like beasts of the forest, living under the

jujube tree: what can you do us with your elephants and horses and weapons".

Now the servants went and reported these things to the officers who in turn reported them to princes and kings, and both sides prepared for war. "We who cohabited with our sisters, we shall show them our strength and power: let us to war", said the Sakyas.

"We, dwellers of the jujube grove will show them our strength and power: let us to war", said the Koliyas. And to the banks of Rohini did they march, awfully arrayed. And the Lord, as He, in his fruition of compassion, surveyed the world that morn, saw what was to befall His own relatives that day, and thinking to Himself "Alas! if I do not go, they surely will destroy themselves", He went to the field of war, borne on the air, and sat Himself, cross-legged, in the sky above the river Rohini.

. They that came to war, when they beheld the Blessed One, could not hold their weapons in their hands, and all swords and spears fell of a sudden to the ground.

And they worshipped Him and remained dumb with shame. "What cause hath brought you to war, good kings?" asked the Lord. "We know not, O Lord!" said those rulers, full of shame at their own folly.

"Who then will know?" "The Generals, O Lord, may know", said those humbled sovereigns. But the generals too knew not, and in due order all the officials were questioned, until the lowest of them said, "The slaves, O Lord, may know the reason". Questioned by the Buddha, they replied, "For water they fight, O Lord".

Then the Lord asked, "Great kings, how much is water worth?

"Water is worth very little, O Lord," said they.

"Then how worth are kings and Khattiya clans?" asked the Lord.

"Their worth, O Lord, is beyond telling".

"Then 'tis not meet for you, good kings, to kill princes

and kings, whose value is beyond telling, because of water that is worth but little."

They remained silent, and the Lord spoke to them saying:—

"Great kings, why do ye such things. If I failed to come to you, you would have, to-day made Rohini a river of blood. Good kings, 'tis not proper for you to do such things, hate not one another." And He breathed forth these solemn utterances:—

"Among hating ones, full happy live we, void of hate!

"Among men ailing with affliction, full happy live we, from every ailment free!

"In a striving world, full happy live we, from every striving free!"

And in various ways the Lord taught them the evils of hate and strife and repenting their folly they loved each other again. "Had not the Lord shown us His compassion," said they praising the Buddha, "we surely would have fallen by each other's sword, and these our children too would have been dead. Let us therefore show the Saviour our gratitude."

Thus saying, they, of the royal houses, gave the Lord five-hundred fair princes, whom the Lord blessed, even with the blessing of Eternal Peace called Nibbana.

Wherefore, Cunda, do ye, to whom I have made known the truths that I have perceived, come together in company and rehearse all of you together those doctrines and quarrel not over them, but compare meaning with meaning, and phrase with phrase, in order that this pure religion may last long and be perpetuated, in order that it may continue to be for the good and happiness of the great multitudes, out of love for the world, to the good and the gain and the weal of devas and men!

Pāsādiṇa Sutta.

A PROBLEM OF ANATTA

A REQUEST.

BY CHRISTMAS HUMPHREYS.

Fifteen years' study of Buddhism having taught me that it is both reasonable and practical, I am surprised at the continued existence of an interpretation of the *anatta* doctrine which seems to me unreasonable, impossible of application, and opposed to the spirit of the Dhamma. I am therefore writing in the spirit of enquiry for a reasoned and documented defence for this point of view, which declares that there is nothing at all of man beyond the five *skandhas* save an impersonal, karmic continuum which vanishes utterly when the binding force of *tanhā* lets it go. I have been told that this narrow, materialistic view of *anattā* never was, or at any rate no longer is, the teaching of the Theras, that it was or is but the extremist viewpoint of a few, but in the October issue of your Magazine I find it manifested in all its barren self-complacency by the Bhikkhu J. Kasyapa, M.A. In this article, which he calls the Problem of Individuality, he quotes with approval the famous Nagasena-Milinda conversations, and claims that the former's answers make "the Buddhist position precisely clear".

If this be so I am to that extent no Buddhist, for I reject the doctrine in this form as being logically untenable, stultifying to spiritual progress, and not ringing true. I make no claim to scholarship, nor am I versed in the Pali Canon, even in translation. At the same time I have consistently accepted the Buddha's advice to the Kalamas, to accept as true only those things which accord with the rest of the teaching as a whole, and with what I have found to be helpful when applied to the problems of daily life. It is from the point of view of this experience that I continue to ask the questions

which king Milinda asked of Nagasena, and refuse to be satisfied with the sage's reported reply. I continue to ask, for example, if there exists no individuality: "Who is it who keeps virtue, who practises meditation, who realises the Way, the Fruit and the Nibbana". I too ask, as the King once asked: "If there does not exist an individuality, merit or demerit have no meaning in them, there cannot be any doer either of virtue or of vice, and there can be no result of good or bad actions".

What is the venerable Nagasena's reply to those reasonable questions? Note that he does not resort to the strained and specious argument of a wave of cause-effect which moves from life to life as the karmic resultant of past action. He is at least consistent in the pure materialism of his reply. Man, he says, is like a chariot. He is formed of parts, which being pulled apart he is no more. Now this analogy seems to me feeble for many reasons, of which four must here suffice. First, the complex personality, which is admittedly made up of the *skandhas*, cannot be taken to pieces. The component parts of the personality are inseparable aspects of an indivisible whole, and any attempt at cleavage within the complex mechanism of the mind leads as modern psychology well knows direct to insanity. Secondly, each part of the personality, (I prefer to say aspect, or function) is in itself alive and ever-changing, being, as already pointed out, a function of an indivisible whole and not an assemblage of inert pieces of matter. Thirdly, the chariot does *not* vanish when the parts are pulled apart, for before it came into being as such, and after it has ceased to exist as such it existed in the mind of its creator, and this creator is something *other than* the chariot which he created and can destroy. Finally, the creation of a chariot presupposes a driver to use it, and to use it to convey him to a chosen end or goal. In this connection one is irresistibly reminded of the Bhagavad Gita wherein one reads the skilful charioteer who, curbing the stallions of desire, uses his chariot to carry him where he wills.

How feeble in comparison is this mighty Dhamma of the All-Enlightened One, if indeed it speaks of a chariot, driverless and therefore useless, as the whole of man! Is it not fair to criticise this answer as stultifying to progress? Wherein such a conception of man is there any incentive to tread the Eight-fold Path? Why strive for self-control, why work out one's own salvation, if nothing moves towards Nibbana and nothing enters there?

It is agreed that none of the *skandhas*, nor their totality is the Self. To identify oneself with the personality is to confuse the driver with the chariot, but where does the Blessed One deny this complex lower self or personality as the instrument of a higher self, to be purified, used, transcended, and then abandoned for ever at the threshold of Enlightenment?

Nor does this chariot analogy ring true, in the sense of satisfying the intuition. This being purely personal, I put it last, but the acute dissatisfaction which a reading of the Pali Canon arouses in the minds of many Westerners is due, I think, partly to the conflict between these pessimistic and depressing accounts of our constitution and this authoritative voice within. The more one studies these Scriptures, the more one is led to the latest conclusions of that true friend of Southern Buddhism, Mrs. Rhys Davids, whose discoveries, unpalatable though they may be to the rigid-minded, have cleared the way for such a revival of true Buddhism as might make it once again a dominating force in the affairs of men. Yet for the purpose of this enquiry I am content to examine the Scriptures as they stand, and even to confine myself to such brief extracts as are to be found in Nyanatiloka's *Word of the Buddha*, and Woodward's *Some Sayings of the Buddha*, although, as Mrs. Rhys Davids points out in her latest edition of *Buddhism* (Home University Library series, Thornton Butterworth), there are many other passages in the Canon which support a very different view of the Dhamma from that put forward by Nagasena, passages which are none the less immensely important for being consistently ignored.

Now the Western enquirer about Buddhism finds no difficulty in accepting the view of Self put forward in the Dhammapada. Verse 380, for example, strikes him as common sense. I quote from the new translation of Prof. Bhagwat of the Buddha Society, Bombay. "Self is the Lord of self. Self is the goal of self; therefore control thyself as a merchant controls a horse of noble breed". How does this match with the cramping and stultifying materialism of Nagasena?

Again, I read in Nyanatiloka's latest edition of the *Word of the Buddha* (p. 63) "And his heart becomes free from sensual passion etc. 'Freed am I': this knowledge arises in the liberated one; and he knows: 'Exhausted is rebirth . . .'. Who or what has freed itself from the stains of passion and desire, and thus risen above the necessity of rebirth? And who is it reaches the Unborn, Unoriginated, Uncreated, Unformed described in the Udana?

I am not forgetting the great Heresy of Separateness, the illusion that there is any Self which is separate from, distinct from, independent of other forms of life. Such a view represents the degraded and degenerate view of the Atta which prevailed in the Buddha's day among the Brahmins. The existence of an individuality is perfectly compatible with the passage in the Anguttara Nikaya quoted by Woodward. (*Some Sayings of the Buddha*, p. 268). Lord, a brother who is Arahant,.....who has laid down the burden, won his own salvation, who has burst the bonds which bind to becoming, who is by knowledge perfectly set free, such an one does not think, "Better am I," or "Worse am I," or "Equal am I" in respect of others' . . . and the Master approved his words. Certainly he would approve these words, for the individual who has conquered the self knows well that this individuality itself is subject to *anicca*, is itself *anatta* and doomed to be forfeited as such when it has served its purpose. Yet while it exists it serves its purpose as much as the *skandhas*, which a later, monkish tradition learned to despise,

yet in which "six feet of body, with its sense-impressions and thoughts and ideas are to be found the world, and the origin of the world and the ceasing of the world, and likewise the Way that leadeth to the ceasing thereof" (quoting the Anguttara Nikaya, *Ibid.*, page 226). Let the later Sangha describe this body as a "burden" if they wish, a burden to be laid down on the attainment of enlightenment, yet *who* is it who lays it down—some metaphysical abstraction, a nameless, karmic deposit of past lives?

No, this Self, or Ego or individuality, the user of the self composed of *skandhas*, is not immortal, nor permanent, nor separated from that indivisible Becoming we call life, and the day will dawn when this "Builder of the Tabernacle", as the Dhammapada calls it, will build no more. Yet unless these verses (153-4) be always mis-translated, here is a seer who sees as though objectively the Builder and his building tendencies, and knows that he has passed beyond his sway.

* Now where in the Pali Canon does the Buddha deny the existence of this reasonable, nay, essential doctrine of an ever-becoming, ever progressing Self, the child of its past *karma* and creator of *karma* to be, the receiver of merit and demerit, the charioteer who controls the stallions of desire, the self which by learning to be mindful and self-possessed attains in time the liberation of Nibbana? There is definitely no denial in the oft-quoted conversation with Vacchagotta, the Wanderer, for there the Buddha flatly refused either to affirm or deny the Self. Asked by Ananda the reason for his silence, he explained that to have admitted the existence of a Self would have been to side with the Eternalists, that is, those who said the Atta was an eternal entity in man, while to have denied the Self would have been to side with the Annihilationists, a fit description, I suggest, for Nagasena and his doctrinal followers. Nor do the Potthapada conversations help the narrow view which I am challenging, for Potthapada is taught how "not to get a self", that is, how to free his individuality from the toils of the *skandhas*.

The Buddha's attitude towards the self, as deduced from these conversations with Vacchagotta and Potthapada, seems to be a stressing of the unreality of the personality, or not Self, as a corrective to the current illusion that the Self, or individuality, was permanent and immortal, instead of being an indivisible fact of Life. No Teacher teaches all his Wisdom to the multitude; he could not even if he would, for they would not understand. I am not forgetting the oft-quoted tag about the closed fist of the teacher, but against this is the precisely opposite story of the *simsapa* leaves to be found in the Sutta Nipata, one of the oldest of the scriptures. Just as the *simsapa* leaves which the Master held in his hand were but a fragment of those in the grove above, so "those things which I know by my super-knowledge, but have not revealed, are greater by far in number than those things which I have revealed".

It seems clear, then, that Buddha expressly implies, if one may use the term, the existence of the Self, and never denies it. What, then, is its nature? Surely the answer, as in all things Buddhist, is the Middle Way between extremes, and in support of this view is the passage quoted in the *Word of the Buddha* at page 31 from the Anguttara Nikaya. "Verily if one holds the view that the Ego is identical with this body (the *skandha*) a holy life is not possible; or if one holds the view that the Ego is something quite different from the body, in that case also a holy life is not possible". Then follows the profound doctrine of Dependent Origination, as describing a Middle Way. Yet, as pointed out in the textbook on *Concentration and Meditation*, recently published by the Buddhist Lodge, at pp. 195-7, this middle way is not so much a compromise between extremes as a point of view which includes both and rises above either, a synthetic understanding which includes the two extremes.

The Buddha's teaching of anatta, then, is a corrective stress on the unreality of all which the average man erroneously believes to be the Self, in order to clear the way

for a truer understanding of the nature of the only Self which does exist in man, which is in itself an ever-changing, growing, ever-becoming compound of qualities which, as it is increasingly purified of illusion, moves towards enlightenment. And then? When the final fetters are removed this fragment of potential Buddhahood ("Look within—thou *art* Buddha!") slips into the Shining Sea of pure Enlightenment. Such a conception is reasonable, is part and parcel of the spiritual heritage of India, the home of a long line of Buddhas, past and yet to come; it provides a tremendous incentive to self-liberation, to an ever-becoming more, not less, a more which has for good perfection in that universal consciousness Nibbana which is the "blowing out" of every personal and therefore limiting attribute of all which separates it from its own inherent Buddhahood. This is a mighty message, an impetus to every living thing to turn its dormant potentialities into a glorious actuality. And I claim that it is the Message of the 'All-Enlightened One. If I be wrong, as wrong I may be, will one or more of the readers of this Magazine correct, by reasoned argument and scriptural authority, the illusion which at present clouds my mind?

EDITOR'S NOTE

Mr. Humphreys is not the only European who has found difficulty in fully understanding this abstruse Buddhist doctrine. It is the stumbling block of every student trained in the fond belief of an individual existence even in 'Salvation'. So it was with the Brahmins in Buddha's time who later never forgave Him for the rude shock given to their most prized belief. It has been said that the attachment to the belief of an *atta* is so strong that even a Buddhist destroys it completely only on attaining Arhatship. It is, therefore, no wonder if the learned writer finds it hard to comprehend this doctrine. As for Mrs. Rhys Davids, she is no friend of the Theravada School if her friendship is to be measured by her latest writings. Her fine work as a translator of Buddhist books has always been appreciated but her recent attempt to mistranslate them to suit her *attavāda* has shaken our confidence in her ability to correctly interpret Buddhism. The trouble with her is that, unlike her more distinguished husband, she never had the rare opportunity of sitting at the feet of a great Thera. To her misfortune she has only developed a sort of imperialistic contempt for this Great Order of Seekers after Truth.

We are publishing on page 24 Rev. Jagadish Kasyapa's rejoinder to Mr. Humphreys' article—*Editors, Maha Bodhi*.

THE PROBLEM OF ANATTA

By BHIKKHU J. KASYAPA, M.A.

It was very glad to go through the criticism offered by Mr. Christmas Humphreys, on my article, 'The Problem of Individuality', which appeared in the October issue of this magazine. He seems to understand the 'nature of self' in a way, just as I have ever done. I hope, therefore, the following should clear up all misunderstandings:—

A REJOINDER.

A being consists of Body and Mind, the material and the psychical. Body is *rūpa*. The working of Mind is analysed into four states—*vedanā* (feeling), *saññā* (conceptual knowledge), *sankhāra* (synthetic mental states), *viññāna* (consciousness). Thus, we get altogether five states from Body and Mind or *Rūpa* and *Nāma*, which are called the *khandhas* by the Buddha.

All these states rise depending one upon the other (*paṭiccasamuppanna*). No one of them can stand as such by itself. They are not so many isolated "pieces", but are ways of understanding the same one being, by our own abstraction. It cannot be said where one ends and the other begins; for they come in the same continuity of process.

Thus, we read in the *Milinda Panha*:—

"O Great King! a very difficult task has been done by the Exalted One.

Venerable Nāgasena! What difficult task the Exalted One has done?

O Great King! a very difficult task has been done by the Exalted One; THAT HE ANALYSED AND EXHIBITED A PLURALITY OF STATES in the same continuity of the non-material Mind and Mental conditions."

Buddhism takes the scientific spirit, and does not believe in a Creator or the First Cause. There is no Creator who creates the *khandhas*, or Destroyer who destroys them. They are explained by the Law of *Paticcasamuppada*, or Dependent Origination.

Depending on the contact of an object (*rūpa*), there arises feeling (*vedanā*) ; depending on feeling, there arises a conception of it (*saññā*) ; depending on conception, there arises a synthetic activity (*sankhāra*) ; depending on the synthesis, there arises consciousness (*viññāna*).

A *being* consists of these five *Khandhas* (Matter and Mind), which are, as we have just seen, *paticcasamuṇṇa*, and so essentially *anicca* or impermanent.

Apart from the *khandhas*, the Buddha did not teach the existence of any transcendental Spirit or Soul, lodged in a *being*, as the governor and master. Our self, personality, individuality, or whatever you may choose to call, consists in our Body and Mind alone ; there is no third factor.

I wrote in my article 'Training the Mind', published in the September issue of this magazine :—" Apart from the Mind, which consists of the conscious and the sub-conscious, there is no other transcendental factor, like Spirit or Soul.

"A man is verily as he has painted his own sub-conscious, where every touch of thought he ever made is present, expressing itself in its own way. This is exactly what is called the LIFE OR THE SELF of a man. We are what we have produced ourselves to be."

Though, I have used here some modern terms to explain the thing, for which it is very difficult to find out corresponding Pali words, yet the spirit is the same.

The Buddha has said in the opening verse of the *Dhammapada* :—

"All states arising have mind for their causing,
Mind for their MASTER, of mind are the offspring."

Mind is the master and shaper of one's own personality. To believe in the existence of a Spirit or Soul as the master of mind, again, is useless. If mind must have a master and guide, (as Bhagavad Gita compares mind to the rein with which the Charioteer Soul drives the person-chariot on the right path: Soul being maintained as "अजो निवः शश्वतीशं पुराणः" or un-born, eternal, unchanging, and primeval) then, for the same reason, that master also should have another master in its turn *ad infinitum*.

THE SIGNIFICANCE OF THE CHARIOT ANALOGY.

An objection against Mind being the Master is most commonly urged by the Soul theories, saying:—

We say, "My mind". "My mind" suggests that the mind can be only a possessed thing of a different existence which is the possessor, the Master, the Soul.

To show the fallacy of this very argument, which puzzles the mind of people, the great sage Venerable Nagasena gave the beautiful analogy of the chariot; and the king was also convinced of the fallacy of the argument, which apparently seemed so strong that he gave his applauses.

We say "the body of the chariot." Does it mean that there is a distinct chariot-factor, which is the master and possessor of the body? Certainly not; for, really there is no such chariot-factor, as the possessor of the different parts, a chariot is made of. "It is only, depending on so many parts that a chariot is understood:—*aṅgasambhāro hoti saddo ratho itī . . .*" Samyutta Nikāya, Part I, page 135.

Just in the same way, "MY MIND" cannot suggest that there should be *any factor* as the master and possessor of mind. It is only a way of our saying, without giving any metaphysical significance whatsoever.

The analogy holds good not only with regard to the chariot but also with regard to a chair, table, tree, lamp and every thing in the world, which is a compound of parts; THE ONLY INTENTION BEING TO SHOW THAT THE WHOLE EXISTS IN AND WITH ITS

COMPONENTS AND THAT THERE IS NO SUCH FACTOR AS THE POSSESSOR OR THE MASTER.

The Chariot—simile does not mean to deny 'a charioteer' in man, as Mrs. Rhys Davids thinks, but only to exemplify the simple truth that THE WHOLE CANNOT BE UNDERSTOOD APART FROM THE SYSTEM OF ITS COMPONENTS.

Mrs. Rhys Davids has altogether missed the true purpose for which Nagasena gave the chariot-analogy, and has tried to beat about the bush by raising the question of a CHARIOTEER, which does not all arise on this occasion.

WHO THEN, IS THE CHARIOTEER?

The charioteer's business is TO KNOW THE RIGHT WAY AND TO URGE THE HORSES ALONG IT.

The Mind is the similar charioteer in a being, which determines the right path and by VOLITION urges the self on it.

Thus, we read in the *Aṭṭhasālinī*:—

"Volition (*=cetanā*) is like the nature of a LAND-OWNER, a cultivator who, taking fifty-five strong men, went down to the fields to reap. He was exceedingly energetic and exceedingly strenuous; he doubled his strength and said, "Take your sickles" and so forth, pointed out the portion to be reaped, offered them drink, food, scent, flowers, etc. and took himself an equal share of the work.

The simile should be thus applied: *Volition* is like the cultivator, the fifty-five moral states which arise as factors of consciousness are like the fifty-five men; like the time of doubling strength, doubling effort by the cultivator is the doubled strength, doubled effort of volition as regards activity in moral and immoral acts" (p. 111; translation pp. 147—148).

At another place, volition is compared to the Master-carpenter (*jeṭṭavaḍḍhakī*), who urges his subordinate carpenters to work, while he takes his own share in it.

Thus, a man, consisting of both Body and Mind, is not a chariot alone, but a CHARIOT-WITH-THE-HORSES-AND-DRIVER.

There is no necessity of a FOREIGN factor, as the driver. Everything is explained scientifically and satisfactorily by Body and Mind, or Rūpa and Nāma, wherefrom the five khandhas are derived, which are all essentially ever-becoming and ever-progressing. To believe in a "Spiritual Self," beyond Mind is erroneous.

IS NAGASENA A MATERIALIST?

Nagasena has accepted the existence of all the five *khandhas*; both, the MATERIAL and the PSYCHICAL aspects in a being. He has nowhere said that consciousness is a resultant of matter; nor does he hold anywhere, with the materialists, that death is the end of a man. He has propounded the true Buddhist teaching that as long as *Tanha* abides, the life process goes on continually births after births, experiencing all miseries; and that it can be stopped only by stopping *Tanha*, following the Eight-fold path.

How then, can Nagasena be condemned as a Materialist, if it not be for the mere fact that he rejects a Soul in man? If consciousness is really a chemical product of material elements, then and then alone Nagasena can be called a materialist and the Dhamma materialism.

THE NATURE OF SELF.

I appreciate very much the significant words of my friend Mr. C. Humphreys when he suggests:—"Nowhere in the Pali Canon the Buddha has denied the existence of this reasonable, nay ESSENTIAL doctrine of an *ever-becoming, ever-progressing* self, the child of its past karma, and creator of karma to be, the receiver of merit and demerit, the charioteer who controls the stallions of desire, the self which by learning to be mindful and self-possessed attains in time the liberation of Nibbana."

The Buddha has rejected an IDENTICAL-INDIVIDUAL-SELF, as *Sassatavāda*; and a MATERIAL-SELF, as *Ucchedavāda*; but has maintained the LIVING-SELF, "ever-becoming, ever-progressing,

the child of its past karma and creator of karma to be, the receiver of merit and demerit, the charioteer who controls the stallions of desire, the self which by learning to be mindful and self-possessed attains in time the liberation of Nibbana."

This *anicca* or becoming nature of the living-self is very beautifully expressed by Buddhaghosa—

"The being of a past moment HAS lived, but DOES NOT live, NOR WILL it live; the being of a future moment WILL live, but HAS NOT lived, NOR DOES it live; the being of the present moment DOES live, but HAS NOT lived and WILL NOT live."

I am very glad that Mr. C. Humphreys is well convinced of this *anicca* nature of the self. In this light of ever-becoming nature of self, there can be no IDENTITY of a man, as "I"; for, identity means a static and un-progressing factor. It is therefore, needless to ask, "who keeps virtue? Who practises meditation, who realises the Way, the Fruit, and the Nibbana?"; for, there is no identity as "who" in the true light of "ever-becoming" nature of self.

King Milinda asked Nagasena—WHO is it WHO is reborn? To the same question of "who", Nagasena replied by saying—NEITHER THE SAME, NOR DIFFERENT. The Bhikkhu made it very clear to the king by an illustration—

"Suppose a man, O King, were to light a lamp, would it burn the night through?

"Yes, the lamp might burn all night long.

"Now, is the flame that burns in the first watch of the night, the same that burns in the second?

"No, not the same flame.

"Or, is the flame that burns in the second watch of the night, the same that burns in the third?

"No, not the same flame.

"Then, is there one lamp in the first watch, and another in the second and another in the third?

"No, the light comes from the same lamp all night through.

"Just so, O King, is the continuity of a self, or thing maintained. One comes into being, another passes away; and the rebirth is, as it were, simultaneous. Thus, NEITHER AS THE SAME NOR AS ANOTHER does a man go on to the last phase of his self-consciousness."

There is no "statically identical—I", who does a deed and gets the result of it; but, a certain RESULT arises depending on a certain DEED, according to the Law of Paticcasamuppada.

'I', or 'you', or 'he' is only a term for our practical purposes, not for any metaphysical significance.

To a person who writes—"The Self is in itself an ever-changing, growing, ever-becoming compound of qualities which, as it is increasingly purified of illusion, moves towards enlightenment"—I give my sincerest assurance that he will find no spot in the Pali Canon, especially in the Milinda Panha, which will cause any dejection in his mind, never mind whether it be Western or Eastern.

The ultimate beginning of things, I know, Bhaggava, and I know not only that, but more than that. And while I know that, I do not pervert it. And as one not perverting it, I even of myself have understood that Peace, the which realizing, a Tathāgata can fall into no error.

Paṭiṣa Suttanta.

ANCIENT BUDDHIST SITES IN INDIA

BY THE LATE DR. C. A. HEWAVITARNE.

(The following article, which we are able to publish by the courtesy of Mrs. C. A. Hewavitarne is adapted from a talk of the late Doctor given in Colombo.)

Although I have given the title "Ancient Buddhist Sites in India" to my lecture I have to go a little further in view of certain discoveries recently made. We have not merely to modify some of the old ideas but we have even to subvert them in regard to ancient Indian culture.

The old idea was that there was no stone architecture in India before the time of Asoka, and that it was purely a late introduction due to the influence of either the Persians or the Greeks. One reason for saying this was that actually no architecture was found which could be ascribed to a prior date to that of Asoka. Old Western scholars left it fairly open saying that they were going merely on what has been discovered, and although Indians themselves said that the culture and architecture of India was not of such recent growth, as there was no evidence this view was not taken seriously. It was Fenelosa who wrote about Japanese art who said that however far you may go back in the history of a country there will always be a period beyond which there will be signs of indigenous traces of art. That was not applied to India by Western scholars. Basing their theories on this idea Western scholars ascribed all stone buildings to foreign sources. It was further asserted by them that all stone architecture was derived from wooden prototypes and they say that before the time of Asoka there were no stone buildings in India.

One fact they did not lay sufficient emphasis on and that was that all the buildings of the time of Asoka were not crude or rudimentary carvings of stone but actually finished work

which showed great development in technique continued for many years anterior to that period. In the actual structure there were forms introduced which seem to show that either wood was used along with stone or that they carried in the stone architecture the remnants of wooden architecture. So Western scholars were partly right in ascribing the wooden prototype, but one thing, they did not place special stress on the period during which this evolution from wood to stone took place.

But according to both Buddhist and Brahmanic sources stone architecture was no new thing but existed from time immemorial. Even in the sculptures of stone buildings of the time of Asoka, are shown sculptures in relief for decorative purposes of the time of Buddha or even previously which were evidently of stone. One of these sculptures is found at Bharut and gives a picture of the offering of the great monastery Jetavanarama at Sravasti to the Buddha. In that picture are shown two buildings known as Kosambakuti and Gandhakuti types of buildings made entirely of stone. But this cannot be proved one way or the other without proper evidence. As early as 1865 a building was found in Rajagir made of undressed stone, about eighty feet square and about thirty feet high, containing cells probably for Buddhist priests, which Ferguson, the great archæologist of India, thought was derived from Assyrian sources. Nearby is a cave called Pippala Guhava where the Buddha himself sat in meditation, so that they suggest that the cells must have been occupied by Buddhist priests and the building must have been very near the date of the Buddha.

9. Recent excavations at Mohen-jo-daro in Sind and also at Harappa on one of the tributaries of the Indus some distance from Lahore, have shown remains of cities which existed at least 3,000 years before Christ. Now these remains show beautifully made stone buildings and properly laid out cities. In these cities have been found certain amulets, figurines, little seals etc., probably in places where people were buried,

showing that they were distinctly Sumerian in type as are found in Assyria and Chaldea.

Professor Waddell has something very interesting to say on this point as he has traced a similarity in the pictographic writings of the old Indians who were at Mohen-jo-daro and Harappa, to the Sumerians. In regard to the Sumerians themselves there were two schools of thought, one of whom considered the Sumerians to be Semitics and the other who considered that there was a prehistoric Aryan civilization in Assyria.

Professor Waddell is of the latter opinion. He goes still further and he wants to trace a connection between early Britons, Phoenicians and Indians. He sees a connection between Britain and Bharat, which is India and Panchaladesa which is ordinarily described as the land of five rivers. Professor Waddell means it not the land of the five rivers but the land of the Panch or Phoenicians. He further traces a connection between Kathiawar, the land of the Kathi, represented by the Chetties in Ceylon, to be the ancient Hiti or Hittites. The Hittites and the Phoenicians are of the same stock, not Semitic but Aryan stock. Now both Mohen-jo-daro and Harappa are two large tracts of land on the river Indus. The former is on the Indus itself and the latter on an old tributary of Indus which has dried up now. Not only does he see a resemblance in the actual place names and names of Kings but also a resemblance in the pictographical writings found at Harappa and those found in Chaldea. Comparing the pictographical writings of the Indian finds with those at Chaldea he has evolved a new transliteration and a new phonetic rendering to the Chaldean pictographs. He is of opinion that the land of Eden referred to in the Sumerian pictographs and such kings as Sargon were really prototypes of Indian place names and names of Kings. Sargon is identified with Sagara, the Vedic King, who was one of the first to perform the horse sacrifice in India. Many of you will probably remember seeing the sculpture at Isurumuniya showing the figure of an ascetic and a horse's head by the side. The

origin of this story could not be found till Mr. Ananda Coomaraswamy discovered in it the story of Sagara and the horse sacrifice. Professor Waddell says that the seals found at Mohen-jo-daro and Harappa were seals used by the Viceroys of those Kings in India representing overlordship of Assyrian Kings. I may say here that these remains found at these places only represent the topmost strata of a pre-historic civilisation, below which there are at least six or seven strata showing culture extending probably to another two to three thousand years, which have not yet been reached.

This is the opinion of the Archaeological Department of India. This is interesting in view of the fact that in one or two of the Buddhist Sutras, Buddha says on visiting a certain place that here below there was ages ago such and such a city. So evidently there was oral tradition of a very early pre-historic sculpture in India. A structure was found near Rajagir, which was considered by Sir James Degrís to be Assyrian in type. The distance from Rajagir to Harappa is over a thousand miles and it connects up a link perhaps with the early Aryan migration to India. In view of the fact that the Dravidian race known as Berghins were found near Baluchistan, it was thought at one time that the Sumerians were Dravidian in type. But recent researches at Mohen-jo-daro were found to be Aryan in origin rather than Dravidian. The Dravidian invasion or migration was probably much earlier than the Sumerian invasion and it is very probable that later researches in the lower strata at Mohen-jo-daro and Harappa will show this early Dravidian element.

We in Ceylon are rather interested in these discoveries because it was pointed out some time ago by Mr. Neville, the editor of the "Taprobanian", that there was a great deal of similarity between Sinhalese words and the early Britons namely the Cassiteries. Professor Waddell found similarity between Casi, people of Benares and the Cassiteries of ancient Briton who were early Phoenicians.

From what I have said it is evident that there were stone buildings in India 3,000 years before Christ and it is positively certain that these people must have introduced during intercourse with the rest of India, their ideas in stone buildings, although they have disappeared now. Another place I wish mentioned in the Maha Bharata and the Jataka stories. It is mentioned in the Maha Bharta and the Jataka stories. It is situated in North-West frontier, about six hours journey from Peshawar. It has had a great reputation as a seat of learning from pre-historic times and the Tamra Nala, a little stream that meanders through the fields of the present Taxila was in the olden days a considerable river irrigating a large part of very flourishing lands which at present are more or less waste. This Tamra Nala was like the Pierian spring of ancient Greece and those who came to study at Taxila received their inspiration from its waters. Even in the time of the Buddha it is mentioned that certain merchants came East from Taxila carried the Buddhist doctrine to the King of Taxila, but Taxila as Buddhist centre dates from the time of Asoka. And here our finds in the ruins that date back to the time of Kunnala son of Asoka who was blinded at the instigation of his step-mother, we see the Kunnala stupas and monastery buildings surrounding it, a worthy memorial to the great unselfish nature.

The Asokan period was succeeded by the Greeks and then the Bactrian Greek Kings added to the architectural beauty of Taxila. They were succeeded by the Kushans of whom the name of Kanishka stand out in bold relief as the first Buddhist Scythian King. Buddhist remains of Kanishka's time are still to be seen, well laid out cities fine high roads, storied houses, and stupas at Taxila, and the King's Palace with its numerous apartments and Buddhist shrines.

There is besides at Taxila an old Sun Temple showing that as is said in the Buddhist books the Jattilas were fire worshippers who were living side by side with the Buddhists. It is interesting to note in this connection that whereas other religionists in entering the Buddhist Sangha had to observe

novitiate period before ordination, this was dispensed with in the case of sun worshippers probably as they were of higher spiritual attainments.

In regard to Indian chronology there is no written history before the Buddhas except in so far as what is found in the Rig-Veda, the Mahabharatas and the Ramayana. The true history of India dates from the time of the Buddha. According to the present chronological studies the date of Buddha is put down as 560 B.C. and his death as 480 B.C. ; the invasion of Alexander as 326 B.C. and the date of Asoka the Great Buddhist Emperor between 260 and 272 B.C. From the time of Asoka began the revival of Buddhism all over India, pillars, stupas, chetiyas and viharas, being found everywhere.

Then there were the rock caves, those on the eastern coast and those on the western coast of India. The former were the older of the two. In one was an inscription carved by the grandson of Asoka, a King known by the name of Dasrath, and it was some 19 miles north of the Ganges and in these caves one found the perfect type of architecture that I told you of now. The whole rock has been cut into Viharas with the axis not perpendicular but parallel to the rock so that light came from one or two entrances on the face of the rock.

Then there is what is known as the Ajanta type of architecture. That type derived its inspiration from the olden type of Eastern Bengal horse shoes shaped arch and represented the old wooden architecture which is transferred to rock and used as decoration to the structure. So that the difference between the old wooden architecture and the Asokan stone architecture was that in stone you have practically repeated item by item all the details of wooden architecture.

Professor Havell has been writing a good deal of the symbolism of the ancient Buddhist architecture. Besides the Barbar cave there are some caves near Rajagir of the same type as the caves further down near the river Ganges. Other caves were near the mouth of the Krishna river and the Mahanadi. The Mahanadi was the river that drained old

Kalinga territory from which the Sinhalese are said to have come. There are many remains of ancient Buddhist caves and other buildings around these caves.

In the west coast of India we come to Kathiawar, Scind and Hyderabad and territory round about the present Bombay and also two ancient sites of Ajanta and Sanchi both of which can be visited quite easily. In the Ajanta caves one sees the period of culture existing for a thousand years which represent Buddhist culture of a thousand years, its growth, development and decline.

How Buddhism disappeared from India is a question that will take a long time to discuss. Some authorities seem to think that Buddhism disappeared with the decline of the old religious enthusiasm and that as the people became more sensuous and materialistic, the old discipline and unselfish ideas, the ideals of the Buddha, ceased to appeal and in their place grew up the worship of *deviyos* and Buddhism disappeared, but never was thrust out of the country, but simply because the people lost their old faith.

The other idea was that Buddhism disappeared owing to the invasion of the Mohammedans in the seventh century. Whether it is due to the former cause or the latter it is evident that Buddhism disappeared about the seventh century from India. There was one fact in favour of the idea that it was largely due to the Mohammedan invasion because I found in the North West of India where there was a large population of Buddhists, there is not a single Hindu, all being Mohammedans and these people were converted to Mohammedanism wholesale. The present Mohammedan artisans and craftsmen are descendants of the old Buddhist craftsmen and artisans.

BUDDHIST MISSION IN ENGLAND

Secretary's report for the year to the end of June, 1935 read at the Ninth Annual General Meeting held at the Headquarters of The British Maha Bodhi Society (Buddhist Organisation), 41, Gloucester Road, Regent's Park, London, N.W.1., on the 13th October, 1935.

On the 22nd and 23rd September 1934 the First European Buddhist Conference was held, under the auspices of The British Maha Bodhi Society, at the Society's Headquarters, and was presided over by the Rev. Tao Chun, the German Buddhist Monk, at which delegates from Ceylon, Germany, France, Switzerland and England were present. Discussions took place upon all forms of Buddhist propaganda, the activities and scope of Buddhist groups, methods of organization, and all matters connected with increasing the importance of Buddhism in Europe. At the close of the discussions, a suggestion was made to appoint a Committee consisting of one representative of each Buddhist group to enable them to keep in touch with all organisations. This was seconded and carried, and the following were proposed and appointed:

England—

Mr. C. N. Ferguson (Buddhist Society).

Mr. A. C. March (Buddhist Lodge).

Germany—

Mr. Guido Auster (Das Buddhistische Haus).

Dr. Adolf Steven (Gemeinde um Buddha, Berlin).

France—

Miss G. C. Lounsbery (Les Amis du Bouddhisme).

Ceylon—Mr. Daya Hewavitarne.

It was proposed that this Committee would form the Board of Organisation for future European Buddhist Conferences, the objects being:—

To summon a European Buddhist Congress within twelve months from September 1934.

To keep each Buddhist organisation in Europe regularly informed of the activities and progress of all other European Buddhist societies.

To establish contact between isolated or unattached Buddhists and the nearest Buddhist societies.

To endeavour wherever possible in areas where no organisation exists to establish societies.

To work for a co-ordination of Buddhist activities in Europe.

The proposals were seconded and carried, and the formal proceedings of the Conference terminated.

During October of last year, we had in residence at the Society's headquarters, Bhikkhu Tao Chun, who presided over the Conference. The Ven. Bhikkhu, who is, German, was the former Dr. Martin Steinke, who was the moving spirit of Buddhism in Berlin. About two years ago he went to China, where he took ordination as a Bhikkhu after the Chinese fashion. He returned to Europe with the intention of trying to found a society of genuine practising Buddhists from which he hoped to find, in time, men suitable for the starting of a Sangha of the West. The Ven. Bhikkhu gave a number of addresses which were much appreciated.

Mr. H. E. Taylor, who was a member of this Society for about eight years, went out to Ceylon last autumn to be ordained a Buddhist Bhikkhu. For two seasons he ran a series of public lectures on Buddhism in Croydon. He is now Bhikkhu S. Upali.

Mr. Daya Hewavitarne the Manager of this Society was appointed representative of the British Maha Bodhi Society on the Council of the World Fellowship of Faiths, which is organising a World Congress of Religions for July 1936.

Branches have been formed at Amsterdam under the title of "The Holland Maha Bodhi Society" under the supervision of Monsieur D. W. Gavrillov, and also at Bologna under the title of "The Italian Maha Bodhi Society" under the supervision of Signor E. G. Carpani.

Visitors at Headquarters are as follows:—

Sir D. B. Jayatillake, Leader of the State Council of Ceylon.

Mr. N. D. S. Silva, O.B.E., Chairman of the Dharmapala Trust.

Dr. Andreas Nell, Member of the Historical Commission of the Royal Asiatic Society.

Dr. H. Sircar, Professor of Philosophy of Presidency College, Calcutta.

Mr. B. L. Broughton, one time President of our Society, after an extensive tour in the East.

Mr. Charles Luk, a distinguished Chinese Buddhist.

During the year we suffered the sad loss, by death, of:—

Mrs. Bayard Elton, wife of our one time Secretary, also

Mrs. N. D. S. Silva, wife of the Chairman of the Dharmapala Trust, and also

Mr. G. S. Weerasinghe, one of our keen supporters.

A Memorial Meeting was held at headquarters on March 4th in memory of Ananda Metteyya, who was Mr. Alan Bennett; also on April 28th in memory of the Ven. Anagarika Dharmapala and Dr. C. A. Hewavitarne.

Dhammacakka and the eighth anniversary of the establishment of the British Maha Bodhi Society was celebrated here on the 29th July of last year. About fifty were present.

Wesak was celebrated at Caxton Hall, Westminster by the British Maha Bodhi Society and the Buddhist Lodge on the 17th May last.

Poson, the anniversary of the introduction of Buddhism to Ceylon, was held on the 16th June last, at the Society's headquarters.

Mr. T. H. D. Abeyegoonewardene addressed a meeting of the Hampstead Rover Scouts on December 4th last on "An Outline of Buddhism."

Mr. F. J. Payne gave an address at the London School of Medicine for Women on the 28th May.

Mr. Daya Hewavitarne gave a lecture before the Whitefield's Fellowship at their Hall in Tottenham Court Road on the 7th October 1934. The lecture was one of a series upon the great religions of the world. His subject was "Why I am a Buddhist." Mr. Hewavitarne also addressed the Toc H League of Women Helpers on the 12th of the same month, and a letter of appreciation was received from the latter society. Another address was given by Mr. Hewavitarne to the Young Men's Study Class at Brondesbury Congregational Church on February 3rd of this year.

Mr. Alan Grant spoke on "A Buddhist's appreciation of the teachings of Jesus" at a meeting arranged under the auspices of the World Fellowship of Faiths.

On behalf of the British Maha Bodhi Society, I wish to thank the following who have addressed our Sunday meetings:—Sir Francis Younghusband, the Rev. will Hayes, Swami Ayyaktananda, Dr. Har Dayal, Dr. B. E. Fernando, Dr. W. Stede, Dr. Betty Heimann, Messrs. A. H. Perkins, F. J. Payne, R. J. Jackson, Loftus Hare, O. H. de A. Wijesekera, N. D. de S. Wijesekera, Alan Grant, E. A. Henwood, Howell-Smith, G. A. Dempster, Cyril Wilson. Thanks are also due to those members who have so kindly and ably taken the chair on these occasion.

Our late quarterly magazine, "The British Buddhist," came to an end last December. It had always been published at a financial loss, and it was decided that the expenditure of the Society's funds on the maintenance of the magazine might be better applied in other directions, that is to say, the spreading of a knowledge of genuine Buddhism in this country. "The Wheel," which is the present organ of the Society and issued monthly, will have to continue until we are fortunate enough to secure a sufficient number of members and subscribers for the "British Buddhist" to appear again.

GLEANINGS

In the course of article on "World-Culture in India To-day", in the January Number of the *Prabuddha Bharata*, Prof. Benoy Kumar Sarkar writes: "In regard to the promotion of internationalism in culture a special place belongs to the Maha Bodhi Society of Calcutta. It was established by Anagarika Dhammapala (1866-1933) of Ceylon in 1891. As a true Buddhist, Dhammapala felt that Buddhism is neither exclusively Ceylonese nor exclusively Indian. For, in truth it is Tibetan, Burmese, Siamese, Chinese, Korean, and Japanese as well at the same time.

Hence as an embodiment of the traditional appamada or energism of the Buddhists he sought to establish the intercourse of modern India with China, Japan, and other countries of Asia. He is one of the pioneers of the Young Asia movement. The work started by him through the *Mahabodhi Journal* (established in 1892) and otherwise has contributed to the cementing of bonds between the diverse regions of the Buddhist world, and the beginnings of an International Buddhist University have already been laid at Sarnath near Benares (1935).

Wherefore, Nigrodha, I speak thus, neither because I wish to gain pupils, nor because I wish to cause receding from rule, nor because I wish to confirm you in bad doctrines, or detach you from good doctrines. But, O Nigrodha, there are bad things not put away, corrupting, entailing birth renewal, bringing suffering, resulting in ill, making for birth, decay and death in the future. And it is for the putting away of these that I teach the Dhamma, according to which if ye do walk, the things that corrupt shall be put away, the things that make for purity shall grow and flourish, and ye shall attain to and abide in, each one for himself even here and now, the understanding and the realization of full and abounding insight.

Udumbarikā Sihanāda Sutta.

NOTES AND NEWS

"The Maha Bodhi" attains its 44th Birthday.

This number brings the Maha Bodhi Journal to the 44th year of its existence and we take this opportunity to thank all our readers, contributors and others who have co-operated with us to carry on this journal for this long period which is no mean tribute to its success and usefulness. In six more years we shall be celebrating the Golden Jubilee of this journal and we hope that the few years intervening will show tremendous progress in the spread of the Buddha Dhamma which is the aim of this journal.

While wishing a very happy new year to all our readers and contributors, we hope they will continue to extend us their co-operation. We particularly require their assistance in increasing the circulation which, we regret, is still much below our expectations.

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The Harijan Question.

We draw the attention of the Harijan leaders, especially those who have decided to leave the Hindu faith, to the extremely illuminating article contributed to this number by Sir Hari Singh Gour, one of the few clear thinking leaders in India today. The suggestion made by Sir Hari Singh Gour is the only honourable course for the Harijans to adopt. Buddhism was their ancestral religion and in going back to it they are only recovering the great heritage which they had lost. Buddhism alone is capable of giving them that self-respect and freedom from the clutches of a tyrannical priesthood which they are sorely in need of, if they really desire emancipation from the present bondage. The necessary self-respect can only be gained when the followers of the religion which they adopt give them not only equal status but also show them some special regard. This is impossible if the

Harijans accept Christianity or Islam as neither of these religions have any special reason to look upon India with any veneration. It is only Buddhists who look upon India as their "Holy Land" and have made it a place of pilgrimage. Chinese and Japanese Buddhists look upon India with such veneration that they call it "The Western Paradise", and any one who had been to Buddhist countries could not have failed to notice the deep regard in which every Indian is held for the simple fact that the Lord Buddha was born in this country and Indians are his kinsmen. Therefore, if the Harijans have the foresight to claim that kinship by embracing Buddhism, they are sure of regaining a position of respect and regard in India which they can never hope to acquire by adopting any other religion.

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Congress of Buddhist Associations in Ceylon.

The seventeenth Session of the above Congress was held at Matugama on the 27th December under the Presidency of Mr. G. K. W. Perera, Member, State Council of Ceylon. Our readers may remember that it was Mr. Perera who got a resolution supporting the Buddhagaya Bill passed in the Ceylon State Council. He was also present at the meetings of the Buddhagaya Committee of the Hindu Maha Sabha as Ceylon Buddhist delegate. We therefore, heartily welcome his election to this office as it will put an end to the propaganda carried on behalf of the Mahant that the Congress was against the Buddhist claims, made possible owing to an error of judgment on the part of the previous President. That Mr. Perera regards the Buddhagaya question as a live issue is evident from the following remarks taken from the report of his presidential address published in "Ceylon Daily News".

"The first and foremost matter which should engage their earnest attention during the year was the question of the winning back of Buddhagaya, the holiest Buddhist shrine and among the shrines of all religions that which commanded the

greatest veneration. He emphasised that it would be impossible for the Buddhists to relax the fight for its ownership without losing every claim to self-respect.

"He reminded them of the fight put up by the Revd. Anagarika Dharmapala for wresting Buddhagaya from the hands of the Mahant. That fight has served a great purpose in that it has kept the question alive to-day for them to wage the war on well-organised and perhaps better-considered lines.

"Te then referred to his visit to India and went on to say that the failure of the Mahant to accept the most reasonable settlement suggested by the Hindu Mahasabha had ranged that Sabha on their side and it now remained for them to organise their machinery on behalf of Ceylon to work in co-operation with the able and popular young men on the spot, Mr. Devapriya Valisinha, and the Burmese members of the Indian Assembly".

* * * * *

Maha Bodhi Society Free Dispensary at Holy Isipatana.

The above outdoor dispensary has started giving medicine regularly from the 1st January. The dispensary building is the gift of the late Mr. Chan Chore Khine and his son Mr. Chan Chore Leang. The building is named after Mr. Leang's grandmother Mrs. Mah Phee. The dispensary is a great boon to the poor villagers who cannot afford to purchase medicine at high cost from the town. It is the desire of the Society to increase the usefulness of the Dispensary but this is possible only when the public co-operation received. Mr. B. Chandra of Allahabad is giving a monthly donation of Rs. 25/- for the work of the Dispensary and we hope others will also come forward to help us. Medicine and surgical instruments also will be gratefully accepted.

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The Hon. Mr. Justice A. S. R. Chari's visit to Holy Isipatana.

Among the distinguished visitors who came to Holy Isipatana was the Hon. Mr. Justice A. S. R. Chari of the

Bangalore High Court. He is a devout Buddhist and undertook the journey specially to get the Paritta ceremony conducted at the Mulagandhakuti Vihara. On his way he visited Calcutta and Buddhagaya. After staying two days at Holy Isipatana he left for Bangalore. During the short stay in Calcutta Justice Chari was kind enough to deliver a lecture on "Why India Needs Buddhism". The lecturer dealt with the main principles of Buddhism and clearly pointed out the manner in which these principles could be applied in one's daily life, thereby helping to solve so many problems confronting the Indian people. Dr. D. R. Bhandarkar presided and there was a large and distinguished audience which highly appreciated the speech.

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They take Refuge in the Buddha.

During the last couple of months several persons belonging to different nationalities have taken the Three Refugees in the Buddha, Dhamma and Sangha. They were formally admitted into the Buddhist Brotherhood at Holy Isipatana. Their names are Messrs. B. S. Chohan, Mr. & Mrs. Rassmassun, and Surit Ranjan Roy. The former is a resident of Ajmere while Mr. and Mrs. Rassmassuns hail from California. Mr. Surit Ranjan Roy comes from a well-known Brahmo family of Bengal. We wish our new Buddha Upasakas and the Upasika every happiness and prosperity.

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Buddhist Vihara in New Delhi.

We are glad to announce the acquisition of a plot of land on the Reading Road, New Delhi, for the construction of a Buddhist Vihara. The site is adjoining to the plot of land acquired by the Sanatan Dharma Sabha for their temple. According to the agreement with the Secretary of State for India, the Vihara will have to be completed by the end of February 1937.

The land has been acquired at the request of the Buddhists employed in various offices in New Delhi as they have no place of worship. While the building of a temple on the site acquired will meet the needs of the local Buddhist population it will also serve as a centre for the dissemination of the Dhamma. New Delhi is growing in importance as the Capital of India and it is in the interests of the Buddhist cause in this great country to have at least a small centre in that Metropolis. Arrangements are being made to get a plan and estimate prepared. We hope the Buddhists of all countries will come forward to assist the Society in building this Vihara.

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Seventeenth Session of the Hindu Maha Sabha.

The 17th Session of the Hindu Maha Sabha was held at Poon on the 29th and the 30th of December under the Presidentship of Pandit Madan Mohan Malaviya. The Session was attended by two delegates of the Maha Bodhi Society viz., Revds Ananda Kausalyayana and U Dhammaratana. Revd. U Ottama, the out-going Buddhist president, was also present with a contingent of Burmese delegates. A number of Resolutions were passed, the most important being the one dealing with the Harijan question. It is a matter of deep regret that the consideration of the Buddhagaya Temple Resolution had to be left over to the Working Committee for want of time. We hope the Working Committee will take up its consideration immediately so that the Assembly Members may know the attitude of the Hindu Sabha on this important question.

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Buddhist Periodicals from Japan.

Since the Second Pan Pacific Conference held in Tokyo last year, we are glad to find that there is greater activity among the Buddhists in Japan. This is a hopeful sign for the future of Buddhism both in Asia and Europe. We have always felt that Japan is in a better position than all other Buddhist countries to initiate a world-wide Buddhist movement and our late founder never lost an opportunity of impressing this fact on our co-religionists in Japan. Mr. Devapriya Valisinha who attended the Pan Pacific Conference last year as the Indian delegate also laid great stress on this necessity in his many addresses throughout Japan. It is, therefore, a matter of great happiness for us to find that

Japanese Buddhists are now realising the importance of a world-wide Buddhist campaign. The "Young East" and "The International Buddhist Bulletin" which make their regular appearance give us very interesting news of the work that is being done in Japan, besides articles on various aspects of Buddhism. We earnestly hope that the periodicals will receive adequate support from the reading public so that they may be made stable, forming a link between the Buddhist workers in Japan and outside. We shall be glad to register subscribers and obtain copies for them from Japan.

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Oriental Studies for Women.

With its Sinhalese and English Schools, where higher education in those two languages is given to girls and women, the Musaeus College, Colombo, proposes from January to have another school attached to it. The proposed school will be for the study of Pali and Sanskrit and its classes will be open to English-educated women day students, including "House-holders."

There is a growing demand for a deeper knowledge of Pali and Sanskrit from Sinhalese and Tamil ladies to read their religious literature in the original text.

These two languages were almost dead to Ceylon women, till the Ceylon University College introduced them to its curriculum and women students—although their number is small—are today graduating in Pali and Sanskrit and one such graduate lady will be the Principal of the Musaeus Prachina Vidyalaya for women or the Musaeus School for Oriental Studies. Her name is Miss S. Suaris, B.A., (Lond.) who has graduated in Oriental languages.

Ceylon Daily News.

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Errata.

Owing to a slight error Prof. Nicholas Roerich's article could not appear in the last issue though mention of it was made in a note. It is published in this issue on page 2.

The article "New Books and Old" by Dr. Kalidas Nag published in the last issue, was taken from "The Aryan Path". We hereby acknowledge our indebtedness for the same to the Editors of the Aryan Path.





George R. V.
THE LATE KING-EMPEROR



THE MAHA-BODHI

FOUNDED BY THE ANAGARIKA H. DHARMAPALA
IN MAY 1892.

अथ भिक्षुवे चारिकं बहुजनहिताय बहुजनसुखाय लोकानुकम्पाय अथाय
हिताय सुखाय देवमनुस्मानं । देसेषु भिक्षुवे धम्मं पादि कल्याणं मज्झे कल्याण
परियोसान कल्याणं सारथं सव्यसनं केवलपरिपुषं परिसुद्धं ब्रह्मचरियं पकामेध ।

"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."—MAHAVAGGA, VINAYA PITAKA.

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[No. 2.

THE TIBETAN SCIENCE OF DEATH*

BY DR. W. Y. EVANS-WENTZ, M.A., D.LITT., D.Sc. (Oxon).

We shall be able better to grasp something of the profound Tibetan science of death, as set forth in the Tibetan treatise entitled, in the original, *Bardo Thödol*, "Liberation by Hearing on the After-Death Plane", by keeping in mind

* A Lecture delivered in the Hall of the Maha Bodhi Society, Calcutta, on Sunday, January, the 19th, 1936, by W. Y. Evans-Wentz, M.A., D.LITT., D.Sc. (Oxon), author of *The Tibetan Book of the Dead*, *Tibetan Yoga and Secret Doctrines*, etc.

certain of the fundamentally Buddhistic postulates upon which that science is based, as follows:—

Firstly, all states of existence, in worlds, heavens, purgatories, and hells, are illusory and transitory. Secondly, life, or existence itself, as experienced by unenlightened beings, is also of the nature of *māyā* or illusion. And, thirdly, *Karma*, or the Law of Causation, is all-determining throughout the phenomenal Universe, in such wise that man himself, and not some god, has made man precisely what man is, that man by his own efforts must save himself. Buddhas are Guides, not Saviours; and if Emancipation is to be won by man, the Path of the Higher Evolution which all the Buddhas have trodden and demarcated must be trodden by man himself.

In the title of the treatise, the Tibetan word *Bar-do* literally means "Between-two". It refers to the state of existence intervening between one earth life and another. There is a Tibetan aphorism emphasizing, as the *Bardo Thödol* does, the one-ness of all states of existence, whereby the devotee is taught to regard the present life and the next life in the human world and the life in the *Bardo*, or Intermediate State, as being *karmically* interdependent and thus inseparably one. This, too, is the teaching of all Schools of Buddhism.

Life consists of a series of successive states of consciousness. The human state gives rise to the after-death state and the after-death state to the rebirth state. It is in the interval between the death-consciousness and the birth-consciousness that the "old" becomes the "new", the "dead" the "living". There is no death in the sense of annihilation of consciousness; there is merely change of environment. The flux of *karmic* existence flows on unbrokenly through what men call death as through what men call life.

As the *Bardo Thödol* teaches, a master of *yoga*, such as the Buddha was, has the power to transcend all states of *samsāric*, or conditioned existence and attain that deathless, birthless, supra-mundane state called *Nirvāna*. But for the ordinary men and women of the world who have not made

adequate *yogic* progress, the death process and the after-death states of existence and rebirth on Earth are inescapable.

According to the Tibetan teachings, a *lāma* who has mastered the science of death is able to direct the consciousness of another person during the death process, and throughout the Intermediate State to the stage where rebirth occurs. When a Tibetan is about to die, one or more *lāmas* are called to the house of death to practise this art of directing consciousness.

The first step is to prepare the dying person for the great adventure which we call death by concentrating his thought on the symptoms of death; for the departing one must be made mentally alert and ready for the all-determining moment of death when it comes. "If", as the text of the *Bardo Thödol* says, "the person dying be disposed to sleep, or if the sleeping state advances, that should be arrested, and the arteries pressed gently but firmly." This pressing of the arteries tends to overcome the sleeping and helps the consciousness-principle to depart from the body through the aperture of Brāhma (on the crown of the head), departure from any other of the bodily apertures being undesirable.

For the highly developed *yogin*, the death process is transcendable by exercise of the power to transfer consciousness from the human to one of the many other states of existence, or even to enter the womb state immediately, preparatory to rebirth in this world. In the Tibetan, this occult power is called *Phowa* (pronounced *Powa*).

The text goes on to explain that if the transference of the consciousness has not been successfully employed there is need to read the *Bardo Thödol*, correctly and distinctly, near the dead body. Either a *lāma* who had been as a *guru* to the deceased, or a brother in the Faith whom the deceased trusted, or a friend for whom the deceased had great affection should do the reading, which is to be continued, at intervals, for forty-nine days.

It is for many reasons most desirable that the earthly body be relinquished consciously. Otherwise, the first and greatest opportunity of attaining spiritual liberation at the moment of death is lost, and the dying person enters into a state of profound swoon, which endures for from three and one-half to four days. From this state of temporary unconsciousness—which most human beings fail to escape—the deceased wakes up in the *Bardo* as from a dream, and, little by little, realizes that he is no longer in the realm of men.

Now the officiating *lāma* exerts his psychic powers, and, by telepathic means, tries to guide the deceased in the after death state. The deceased is repeatedly told—as he had been when dying—to hold fast to the Clear Light—the Clear Light of Reality, which momentarily dawns for all human beings at the moment of death. After the death-process has been completed, the Clear Light becomes dimmer and dimmer as the deceased becomes more and more enveloped in the hallucinatory visions of the after-death state. The seeing of the Clear Light of Reality is correlative with an inner experience of indescribable *Nirvāṇic* bliss. If the deceased possesses the necessary spiritual development to recognize and to hold fast to the state in which the Clear Light eternally shines, he attains Liberation, and automatically transcends the *Bardo* and is freed from all *kārmic* necessity for rebirth.

If the officiating *lāma* happens to be adept in the science of consciousness transference, he may even enter into the *Bardo* world himself and there, on the same place as the deceased, more directly and efficiently guide the deceased through the greatest dangers; and, finally, direct him how to make the best of *kārmic* predilections and choose the most favourable womb for rebirth.

Existence in the *Bardo* World is what Theosophists would call "astral"; and so the *Bardo* body, too is "astral", that is to say, it is composed of matter of a rate of vibration different from that of the human body, and for us is, therefore, invisible. The dwellers in that world live on the "astral"

essences of things. They possess, as a natural result of their "astral" constitution, "astral" faculties, clairvoyance, clair-audience, the ability to tranverse space with the rapidity of thought, to pass through substances which to us appear solid, and an intellect far keener than they possessed when incarnate. As the text points out, it is because of these powers and this keenness of intellect that the *lāma* is able to influence the dead. It also explains that beings of a similar level of knowledge, or spiritual development, individually see each other in the Intermediate State. There are joys as well as sorrows in the *Bardo*, but all of them are entirely *karmic*.

The text quotes from a *Tantra* the following stanza to summarize the character of the after-death life:—

"Having a body [seemingly] fleshly [resembling] the former and that to be produced,

Endowed with all sense-faculties and power of unimpeded motion,

Possessing *karmic* miraculous powers,

Visible to pure celestial eyes [of *Bardo* beings] of like nature".

Of the *Bardo* body the text says: "This body, [born] of desire, is a thought-form hallucination of the Intermediate State, and it is called desire-body". And in the detailed commentary on the stanza, there is the statement that although one "may have been when living, blind of the eyes, or deaf, or lame, yet on this After-Death Plane thine eyes will see forms, and thine ears will hear sounds, and all other sense-faculties of thine will be unimpaired and very keen and complete".

According to the *Bardo Thödol*, the after-death state is to be likened to a dream state. Just as our thoughts and actions in the daytime shape our dreams at night, so our thoughts and actions in the human world shape our after-death state.

The deceased becomes the sole spectator of a marvellous panorama of hallucinatory visions. Each seed of thought in

his consciousness-content *karmically* revives ; and he, like a wonder-struck child watching moving pictures cast upon a screen, looks on, unaware, unless previously an adept in *yoga*, of the unreality of what he sees dawn and set.

At first, the happy and glorious visions born of the seeds of the impulses and aspirations of the higher or divine nature awe the uninitiated, even as the Clear Light of Reality does. Then, as they merge into the visions born of the corresponding mental elements of the lower animal nature, they terrify him, and he wishes to flee from them ; but, alas, as the text explains, they are inseparable from himself, and to whatsoever place he may wish to flee they will follow him.

The *Bardo Thödol* seems to be based upon verifiable data of human physiological and psychological experiences. It views the problem of the after-death state as being purely a psycho-physical problem ; and it is, therefore, in the main, scientific. It asserts repeatedly that what the percipient on the *Bardo* plane sees is due entirely to his own mental-content ; that there are no visions of gods or of demons, of heavens or of hells, other than those born of the hallucinatory *karmic* thought-forms constituting the personality, which is an impermanent product arising from the thirst for existence and from the will to live and to believe.

From stage to stage of the after-death existence, the visions change, concomitant with the eruption of the thought-forms of the percipient, until their *karmic* driving force exhausts itself ; or, in other words, the thought-forms born of habitual propensities, being mental records comparable, as has been suggested, to records on a cinema-film, their reel running to its end, the after-death state ends, and the Dreamer, emerging from the womb, begins to experience anew the phenomena of the human world.

It is not necessary to suppose that all the dead in the Intermediate State experience the same phenomena, any more than all the living do in the human world, or in dreams. The *Bardo Thödol* is merely typical and suggestive of all after-

death experiences. As a man is taught, so he believes. Thoughts being things, they may be planted like seeds in the mind of the child and completely dominate his mental content. Given the favourable soil of the will to believe, whether the seed-thoughts be sound or unsound, whether they be of superstition or of realizable truth, they take root and flourish, and make the man what he is mentally. A Buddhist's or a Hindu's thought-forms, as in a dream state, give rise in the Intermediate State to corresponding visions of the deities of the Buddhist or Hindu pantheon; a Moslem's to visions of the Moslem Paradise; a Christian's to visions of the Christian Heaven; or an American Red Man's to visions of the Happy Hunting Ground; and, similarly, the materialist will experience after-death visions as negative and empty and as deityless as any he ever dreamt while in the human body.

Rationally considered, each person's after-death experiences, as the *Bardo Thödol* teaching implies, are entirely dependent upon his or her own mental content. In other words, as has been said already, the after-death state is very much like a dream state, and its dreams are the children of the mentality of the dreamer. This psychology scientifically explains why devout Christians, for example, have had—if we are to accept the testimony of Christian saints and seers—visions (in a trance or dream state, or in the after-death state) of God, the Father seated on a throne in the New Jerusalem, and of the Son at His side, and of all the Biblical scenery and attributes of Heaven, or of the Virgin and Saints and Archangels, or of Purgatory and Hell.

The Sacred Books of many of the great non-Buddhist religions never seem to consider that the spiritual experiences in the form of hallucinatory visions by prophet or devotee, reported therein, may, in the last analysis, not be real. But the *Bardo Thödol* is so sweeping in its assertions that it leaves its readers with the clear-cut impression that every vision, without any exception whatsoever, in which spiritual beings, gods or demons, or paradises or places of torment and purga-

tion play a part, in a *Bardo* or any *Bardo*-like dream or ecstasy, is purely illusory, being based upon mind-born phenomena.

In the Tibetan, as in the Buddhist and Hindu view, the waking state, the sleeping and dream states, and every after-death state are, all alike, illusory, being dependent upon the transitory phenomena of the sensuous Universe. The Buddha is often called the Fully-Awakened One ; Buddhahood being dependent upon the attainment of a transcendental state of clear seeing, realizable, but verbally indescribable—a state in which man wakes from the Dream of Ignorance and ceases to be man and attains the Other Shore.

It is the whole aim of the *Bardo Thödol* teaching to cause the Dreamer of the Dream of Existence to awaken into Reality, freed from all the obscurations of *karmic* illusions, in a supra-mundane (or *Nirvāṇic*) state, beyond all phenomenal paradises, heavens, hells, purgatories, or worlds of embodiment.

This doctrine to which I have attained is profound, recondite, and difficult of comprehension, good excellent, and not to be reached by mere reasoning, subtle, and intelligible only to the wise. Mankind, on the other hand is captivated, entranced, spellbound by its lusts ; and forasmuch as mankind is captivated, entranced, and held spellbound by its lusts, it is hard for them to understand the law of Dependent Origination, and it is also hard for them to understand how all the constituents of being may be made to subside, all the substrata of being be relinquished, and desire be made to vanish, and absence of passion, cessation, and Nirvana be attained.

Majjhima Nikāya.

SANCTITY AND SILENCE

BY BHIKKHU METTEYYA

Their silence was more than gold. It was Life: for they lived in their silence. Evil was seen in silence, and conquered! Truth was seen in silence, and lived!

In silence they loved you and me, and yea! *their silence was heard in heaven and in hell.*

The strength of true silence is the intensity of its love, its power is the power to heal, its sanctity is sinlessness, its essence is purity, and its use is as the use of light, *for living in this silence, the saint sees things as they really are.*

The silence of the saint is more powerful than speech, and healing. It is more soothing than the moonlight and more calming than the stillest lake, for Ajāta Sattu, that glorious night, in the moonlight, going to the Lord Buddha, won peace of heart and he, to whom sleep came not since he killed his father, slept happily.

That night, in Jivaka's mango grove, there were many hundreds of brethren, surrounding the Buddha, but the visitors heard neither sneeze nor speech, and when the afflicted Ajāta Sattu beheld those brethren with down cast eyes, and the master in meditation, the whole assembly so silent, and still like a translucent lake, he solemnly wished "may my beloved boy Udāyi be blessed with this same serenity and peace!"

The Ariyan Silence is more sacred than words can tell, and is as rare as sanctity itself. It is the Living Silence, not the silence of the grave. It is the silence of the moon that, not howling back at the jackal that howls at it, sends the healing light on all alike. It is the silence of the spreading Sāla tree, the sign of the growth of inward good, which is but for the service of the world. It is the silence of the bud that is gathering strength to blow into full beauty and fragrance.

It is not the silence of the thief or the murderer, but the silence of the hen that broods over her eggs or the mother that bends over her sleeping child.

As the mother, in silence, guards the babe, so the saint, in silence, serves the world. He saves it through pure love.

The dumb also are silent: but in their hearts whirl-winds may rage. But one moment of the Ariyan inward silence, and you would have brought heaven to earth, and everlasting peace! For, as does the saint, let every one think in silence:

May all beings be happy. Let enmity cease in the world. Let none hate. Through me let none suffer. Let this mind and body be for the highest happiness of all. As a mother, at the risk of her own life, protects her only son, even like that mother, may all beings love the world.

Let these be the thoughts there arise in the world's heart, that November day of silence too.

The Ariyan silence is also for the struggle against all evil, not for sleep. Retiring into solitude, the brother sits him down at the foot of a tree, with the firm intention, "Let my flesh and blood dry up, let my bones alone remain: I shall not get up until the evil in my heart is for ever conquered!"

"Victory or death" says he, and after the silent struggle, if life remains, he arises victor.

The Lord Buddha has, so sweetly and so often, commended us this Ariyan silence.

One day, the Lord, going to Rammaka's pleasure, heard the Brethren engaged in pious talk. When the talk came to an end, the Lord cleared His throat and rattled the door-bar that the Brethren may hear. When the disciples opened the door, the Lord seating Himself down, extolled their sweet converse saying:

"Brethren, it is truly good of you, as noble youths that, in faith, have left home for the homeless holy life, thus to sit in pious converse.

"Brethren, having foregathered, ye should engage in righteous talk, or observe the Ariyan Silence,"

The Ariyan Silence is not easy to attain. It is the Ariyan Silence because of the absence of all thoughts of self, because of the absence of harsh words, wounding thoughts, in purity of body, and heart's burning. It is the Ariyan Silence because of the benevolence, love and calm therein, and because of its purity.

In short the Ariyan Silence is the silence of the saint, who, 'in the pure flame of joy contemplative' has burnt all lust, hate, and ignorance, and shines like a light in the midnight hour, guiding the weary wayfarer to the summits of sanctity and everlasting bliss.

*Rich men I see who, folly-led, ne'er give,
but still amass, athirst for pleasures new.
The king whose conquests to the sea extend,
for sway o'er empires overseas will pine.
Still craving, kings and subjects pass away;
lacking, still lacking, they their bodies quit;
never on earth can pleasure's maw be fill'd.
Tearing their hair, the kinsmen mourn their dead,
wishing their own folk deathless were. In shroud,
the corpse they carry to the pyre; and there,
in that sole vestment, reft of all besides,
he burns to ashes, hauled about with prongs.
No kin, no friends can save the dying man;
his heirs his substance take; he passes hence
to fare hereafter as his life deserved,
sans wealth, sans wife, sans children, wealth,
and realm.
Wealth buys not length of days, nor staves off age.*

Ratthapāla Sutta.

THE THREE GREATEST MEN IN HISTORY

BY H. G. WELLS

Some thirteen years ago I was asked to name the Six Greatest Men in the World. I did so. Rashly. I have been confronted with my former answer and asked if I still adhere to it. Not altogether. Three of my Great Names stand as they stood then—but three I must admit seem to have lost emphasis. The fact is that there are not Six Greatest Names to be cited. That six begged the question. There are more or fewer. There are many—or there are only three.

When I was asked which single individual has left the most permanent impression on the world, the manner of the questioner almost carried the implication that it was Jesus of Nazareth. I agreed. He is I think a quite cardinal figure in human history and it will be long before western men decide—if ever they do decide—to abandon His life as the turning-point in their reckoning of time. I am speaking of Him, of course, as a man. The historian must treat Him as a man, just as a painter must paint Him as a man. We do not know as much about Him as we would like to know ; but the four Gospels, though sometimes contradictory, agree in giving us a picture of a very definite personality ; they carry a conviction of reality. To assume that he never lived, that the accounts of His life are inventions, is more difficult and raises far more problems for the historian than to accept the essential elements of the Gospel stories as fact.

Of course the reader and I live in countries where to millions of persons Jesus is more than a man. But the historian must disregard that fact. He must adhere to the evidence that would pass unchallenged if his book were to be read in every nation under the heaven. Now, it is significant and interesting that a historian, without any theological bias whatever, should

find that he cannot portray the progress of humanity honestly without giving a foremost place to a penniless teacher from Nazareth. The old Roman historians ignored Jesus entirely; he left no impress on the historical records of his time. Yet, more than 1900 years later, a historian like myself, who does not even call himself a Christian, finds the picture centering irresistibly around the life and character of this most significant man.

We still catch something of the magnetism that induced men who had seen Him only once to leave their business and follow Him. He filled them with love and courage. He spoke with a knowledge and authority that baffled the wise. But other teachers have done all this. These talents alone would not have given Him the permanent place of power which He occupies; that place is His by virtue of the new and simple and profound ideas which He released—the profound importance of the individual under the Fatherhood of God and the conception of the Kingdom of Heaven.

It is one of the most revolutionary changes of outlook that has ever stirred and changed human thought. No age has even yet understood fully the tremendous challenge it carries to the established institutions and subjugations of mankind. But the world began to be a different world from the day that doctrine was preached and every step toward wider understanding and tolerance and goodwill is a step in the direction of that universal brotherhood Christ proclaimed.

The historian's test of an individual's greatness is "What did he leave to grow? Did he start men to thinking along fresh lines with a vigour that persisted after him?" By this test Jesus stands first.

As with Jesus, so with Buddha, whom I would put very near in importance to Christ. You see clearly a man, simple, devout, lonely, battling for light—a vivid human personality, not a myth. Beneath a mass of miraculous fable I feel that there also was a man. He, too, gave a message to mankind universal in character. *Many of our best modern*

ideas are in closest harmony with it [italics ours—Ed. M. B.] All the miseries and discontents of life are due, he taught, to selfishness. Selfishness takes three forms—one, the desire to satisfy the senses, another, the craving for immortality; and the third is the desire for prosperity, worldliness. Before a man can become serene^{he} he must cease to live for his senses or himself. Then he merges into a greater being. Buddha in different language called men to self-forgetfulness five hundred years before Christ. In some ways he was nearer to us and our needs. *He was more lucid upon our individual importance in service than Christ and less ambiguous upon the question of personal immortality* [italics ours—Ed. M. B.]

Next, I would write the name of Aristotle who is as cardinal in the story of the human intelligence as Christ and Buddha in the story of the human will. Aristotle began a great new thing in the world—the classifying and analyzing of information. He was the father of the scientific synthesis. There had been thinkers in the world before but he taught men to think together. He was the tutor of Alexander the Great, whose support made it possible for him to organize study on a scale and in a manner never before attempted. At one time he had a thousand men, scattered throughout Asia and Greece, collecting material for his natural history. Political as well as natural science began with him. His students made an analysis of 158 political constitutions. Aristotle's insistence on facts and their rigid analysis, the determination to look truth in the face, was a vast new step in human progress.

These are three great names. I could write twenty or thirty names and vacillate between them for the next three places. Plato? Mahomet? Confucius? I turn over names like Robert Owen, the real founder of modern socialism. I can even weigh my pet aversion, Karl Marx, for a place. He made the world think of economic realities even if he made it think a little askew. Then what of those great astronomers who broke the crystal globe in which man's imagination had been confined and let it out into limitless space?

Then in that original selection of mine I find that my own particular weakness for Roger Bacon crept in. He voiced a passionate insistence upon the need for experiment and of collecting knowledge. He predicted, more than six hundred years ago, the advent of ships and trains that would be mechanically propelled ; he also prophesied flying machines. He, too, set men to thinking along new, fresh lines and left an influence that has lived for the benefit of all generations. But when I come to put him beside Christ, Buddha and Aristotle—it won't do.

Do you want an American in the list? Lincoln, better than any other, seemed to me to embody the essential characteristics of America. He stood for equality of opportunity, for the right and the chance of the child of the humblest home to reach the highest place. His simplicity, his humour, his patience, his deep-abiding optimism, based on the conviction that right would prevail—all these seemed to typify the best that America had to give to mankind. But, against those three who are enduring symbols of brotherhood and individual divinity, of service in self-forgetfulness and of the intellectual synthesis of mankind, what was rugged Abraham Lincoln? Do you really want an American in the list yet? America is still young.

I think I will leave it at three.

From "The Fellowship".

Brethren, from goods not being bestowed on the destitute poverty grew rife ; from poverty growing rife stealing increased, from the spread of stealing violence grew apace, from the growth of violence the destruction of life became common, from the frequency of murder both the span of life in those beings and their comeliness also wasted away, so that, of humans whose span of life was eighty thousand years, the sons lived but forty thousand.

Cakkavatti Sihanāda Sutta.

THE VIRGIN'S EYE

TRANSLATED BY REVD. D. SASANASIRI THERA.

The face of her was fair like the dawn, and every limb of her was lovely.

And draped in the saffron robe she sought the sylvan solitudes of Jivaka's mango grove, for noon-day siesta.

There, a libertine, in the prime of his youth, accosted her and invited her to sensual pleasures.

But she was a saint. She would fain die rather than make herself impure. And she said to the young man:—

"Brother, what wrong have I done thee? Why stoppest thou me? It is not proper that we should even touch a man.

"Our Lord hath so ordained, and trained am I in the Lord's venerable religion."

"Brother, why hinder a pleasure abrogating one?

"Brother, my heart is pure but thine is impure. No passions I see in me but thou art full of vile passions.

"Why hinderest thou, O Brother, my blameless way?"

In vain was Subha's plea. Enamoured of her, the youth said:—

"Young and gloriously young and charming art thou, what seekest thou in holy life? Leave the saffron robe, and in this forest of flowers let us live a life of love. "The blossoming boughs sway in the wind, incense wafting and in this enchanted land, thou goest alone.

"Unmated what pleasure wilt thou find in forest bowers? and why venture alone into this unfriendly forest, devoid of man and the haunt of creatures wild, of leopard and elephant?

"Thou who art like unto an image of gold, a nymph of paradise, how radiant wilt thou shine in soft Benares silk given by me. And I would live but to serve thee, if it pleaseth thee to abide in the woodland.

"Thou whose eyes are languid and lovely like those of an elf, no creature in the world is dearer to me than thee. And if thou list unto mine word, O lady, heavenly mansions will I give thee, and damsels shall attend on thee. Delicate robes from Kāsi, garlands, unguents and glittering ornaments to beautify thy body, and couches carved in sandalwood for thee to rest, will I give thee.

"Listen, sweet saint, lest like the loveliest lily in demon-infested lake, thine beauty fadeth unsung, thine youth unmated.

And the saint exhorted him saying:

"Brother, why madden thyself by such an ugly sight as this mass of filth, doomed to decay and to death?"

But, unappeased, the young man sung in praise of her eyes, saying:

"Thine eyes, O Felicia, like those of the gazelle, or an elf in the heart of the hills, those eyes enshrined in thine immaculate face as in calyx of lotus, they allure me and madden me. Thou witching eyed elf, dearer than all on earth are to me those orbs, thine eyes."

The saint trying again to calm him, said:

"Wishest thou, brother, to walk where a way is not, or seekest thou to seize as thy plaything the moon or wilt thou leap from the dizzy heights of Meru, monarch of mountains?"

"Brother, why waylay a child of the Buddha? There is nothing I lust for, neither in heaven nor on earth. Slain, through holiness is all that lust. Brother, tempt thou some woman without vision, but not me. Steadfast is my mind; praise and blame, joy and sorrow, they touch not my heart. The foulness of all composite things have I seen, and my mind clings not to them.

"A daughter of the Buddha, the Welcome Lord, am I, onward I march on the Aryan Eight-fold Path, and sweet solitude is my resort."

Even then his passions ceased not, and seeing how enamoured he was of her eyes, she forthwith tore out one of her eyes saying: "*Come then, Take thou thine eye!*"

And immediately the lust in that libertine disappeared. Sore afflicted and full of remorse he implored her forgiveness, saying :—

"O Holiness, O Saint, O Sister, may thou soon be well. Never again, O Sister, will I offend thee in this manner! Flames of fire have I clasped to my bosom, venomous snake have I handled. Be thou healed! O Saintly sister, and show me thy great mercy!"

And she having paid her price of purity, went to the Lord, who in love and compassion, was awaiting her. As Subhā drew near, the Lord shone in utmost beauty, and when she beheld that glory born of uttermost merit she was filled with joy, and her eye was restored to her.

If, O Cunda, the past mean what is not true, what is not fact, what does not redound to your good, concerning that the Tathagata reveals nothing. If the past mean what is true, what is fact, but what does not redound to your good, concerning that the Tathagata reveals nothing. If the past mean what is true, what is fact, and what does redound to your good, concerning that the Tathagata knows well the time when to reveal it.

Pūsādiṭṭha Sutta.

THE TRIENNIAL REPORT OF THE KASHMIR-RAJ BODHI MAHA SABHA SRINAGAR

FOREWORD

The accompanying pages contain a brief survey of the unspeakable condition of the Buddhists of Ladakh and the efforts, however imperfect and ineffective, made by the Kashmir-Raj Bodhi Maha Sabha to ameliorate it. They also proclaim the epoch-making event of the revival of Buddhism in Kashmir of which the establishment of the said Sabha is the sign and symbol. The Sabha is dedicated to the two-fold object of propagating the Dharma in a land where it once flourished with full vigour and rehabilitating the Buddhists of Ladakh in particular, and of the whole state, in general, socially, politically and economically. In the prosecution of this object the local Buddhists stand in need of and rely upon the support and guidance of their co-religionists abroad and of others who are interested in the spread of the Arya Dharma. The various ways in which the problems before the Sabha can be tackled are indicated in these pages. The Sabha is confident that with the co-operation of the agencies mentioned above it will achieve a considerable amount of success in the accomplishment of its task.

With these prefatory remarks we commend these pages to the careful perusal of all persons who sympathise with our aims. We seek their guidance and advice and beseech them to share the merit of actively advancing the sacred cause for which the Sabha stands.

SRIDHAR BHATT,
Secretary,
Kashmir-Raj Bodhi Maha Sabha,
Srinagar.

There was a time when Kashmir was a predominantly Buddhist country. But a time came when every trace of the Dharma save the remains of some architectural monuments were obliterated from its face and a centuries-long spiritual night enveloped it in its dark folds. A time came again when Kashmir was once more associated with Buddhism through the annexation of Ladakh (Western Tibet) to the State. The cycle seems nearing its completion, as a love for the Dharma is in evidence among the educated and cultured section of the population of Kashmir. Light is again breaking through the darkness.

Among the individuals on whose minds the Dhamma shed its soothing light, there were earnest inquirers in whom intellectual appreciation of the Buddha-Dhamma culminated in conversion and who openly embraced Buddhism and dedicated themselves to the task of reviving it in this ancient land. They formed an association, the first association of its kind in modern times, the Kashmir-Raj Bodhi Maha Sabha with the twofold object of propagating the teachings of Buddhism and introducing social reform, promoting education and, in general, devising and enforcing measures for the uplift of the Kashmir Buddhists. Sanction to the establishment of the Sabha, necessary under law in those days, was received from the Government under the District Magistrate's No. C.E. 1450 Dated 28-3-32.

Those were the days of political upheaval in the Kashmir State. The Sabha therefore, had to devote its attention and energy to the cause of the forty thousand helpless and down-trodden Buddhists of Ladakh whose case in the general scramble for percentages, would otherwise have gone by default. The Sabha was also by a fortunate coincidence requested by the leaders of the Ladakh community to take up their cause and delegated to it full representative powers.

They had also approached U. Mg. Hla, Director General, International Buddhist Mission, Thaton, Burma, with the request that he should take what steps he chose to safe-guard

their interests at this critical juncture and he, in turn, authorized the Sabha to represent the interests of the Ladakh Buddhists before the Government in all matters pertaining to their uplift and rehabilitation. The Sabha was thus invested with a representative character and charged with a serious responsibility which it cheerfully shouldered.

The Grievances Enquiry Commission was constituted in the year 1931 under orders of His Highness the Maharaja Bahadur to enquire into the grievances of the various communities inhabiting the State. Only the major communities were represented on the Commission, but the Buddhists were invited to appoint a spokesman to place the Buddhist case before it. By common consent, the President of the Sabha, Mr. Shambu Nath Dhar, B.A., L.L.B., Vakil High Court of Judicature, Jammu and Kashmir and Municipal Commissioner was chosen for this office. A representation embodying the grievances of the Ladakh Buddhists and suggesting remedies for them was presented to the President, B. G. Glancy Esq., I.C.S. on 1st Maghar 1988. As the Srinagar Buddhists did not labour under the same handicaps as their brethren at Ladakh, they submitted a separate representation on 30th November 1931. On the day he had to give evidence before the Commission, the President-spokesman submitted a detailed memorandum, dated 20th December 1931. A perusal of the representation and the memorandum will show that the grievances of the Ladakh Buddhists were real and genuine and such as to have disabled them from the enjoyment of the fundamental rights of citizenship and the amenities of civilised life. These were classified under the following heads:—

1. **Educational**.....The appalling illiteracy which prevails among the Buddhists of Ladakh has no parallel among the other communities of the State. The following remedies were suggested to remedy this state of affairs:—

(a) Provision of close Buddhist scholarships of adequate amount.

- (b) Free grant of books to Buddhist boys.
- (c) Change of medium of instruction from Urdu to the mother tongue.
- (d) Establishment of Buddhist Pathashalas.
- (e) Establishment of a hostel at Leh.
- (f) Inclusion of Sanskrit, Drawing and Agriculture among the subjects taught.
- (g) Appointment of an officer to supervise Buddhist education.

The commission unfortunately observed an inexplicable silence on these suggestions. All that it had to say on the subject was that Frontier (not Buddhist) scholarships should be increased and that more teaching should be given in Tibetan. Thus no recommendations were made which could have advanced Buddhist education in the least.

2. Economic.....The educational backwardness of the Ladakh Buddhists can only be equalled by their economic wretchedness. The following suggestions were put forward to remedy it.

- (a) Appointment of an expert commission to explore the natural resources of Ladakh to find employment for the people.
- (b) To advance loans to the Ladakh people to enable them to embark on commercial and industrial enterprise.
- (c) To provide facilities for the establishment of colonies of Ladakh Buddhists in the valley.

3. Social.....Legislation was demanded for the abolition of polyandry and Chhang-doping and for the amendment of the existing law of inheritance under which the eldest-born child is the sole heir to ancestral property.

Financial and other aid for the education of opinion in this connection was also prayed for.

4. Religious.....Restoration was demanded of all Buddhist shrines and the properties attached to or associated with them, which have somehow been annexed by the State.

The greatest possible stress was laid on the protection of the personal law of the Buddhist community in the matter of inheritance in relation to apostates. Under the customary law of the Buddhists an apostate lost all title to inheritance but in certain cases this provision of personal law had of late been disregarded by the courts which necessitated statutory recognition of it.

5. Miscellaneous.....Under this head were grouped a host of minor grievances which need not be detailed here.

The genuineness of all these grievances has been established with facts and figures in section II dealing with the condition of the Buddhists of Ladakh. A passing reference has been made to them here to maintain the continuity of this report.

We take this opportunity of acknowledging with gratitude the sympathy which foreign Buddhist organisations expressed in word and deed for our cause during this critical period. The moral backing we thus received was invaluable. The spade-work of the International Buddhist Mission, Thaton, Burma, has already been referred to. The Maha Bodhi Society besides espousing our cause in the columns of its journal and thus giving publicity and lending the weight of its influence to our case went so far as to call a public meeting in Calcutta (10th March 1932) in which the grievances of the Kashmir Buddhists were vigorously voiced forth and a number of resolutions passed to have them redressed. The All-India Buddhist Conference too came to the forefront to join forces with us and Sri Jinawansa Swamy, Secretary of the Maha Sangha Raja Sabha offered to organize an influential deputation to wait upon the President of the Commission, an offer which the Sabha thankfully declined, on the advice of the said President.

We must also place on record our indebtedness to Tripitakachariya Bhikshu Sri Rahula Sankrityayana and

Anagarika Brahmachari Govinda (the renowned German Buddhist) who during their visit to Kashmir in 1933 rendered invaluable service to the Buddhist cause by delivering highly edifying lectures at Srinagar, by interviewing and memorialising the ministers about the grievances of the Buddhists and by giving publicity to the condition of the Buddhists of Ladakh which they studied on spot. Sri Rahulaji, it may be added, wrote Tibetan Readers (submitted to the Minister of Education for introduction in Ladakh schools) for the use of Buddhist boys in schools, during his stay in Ladakh.

But inspite of the strenuous exertions of the Sabha and the combined efforts of these organizations, the Commission appears to have been impervious to the cry for justice and fair dealing loudly uttered by the Buddhists of Kashmir. As noticed above, the report contained precious little about the Buddhist side of the enquiry and bitter was the disappointment of the entire Buddhist population of the State, when they found that their prayers had proved to be but cries in the wilderness.

Smarting under the sting of this grave injustice, the Sabha was in danger of drifting towards jingoist tactics-the favourite weapon of other communities in those and later times and giving loose rein to its deep resentment through press and platform and in other ways. But the Sabha refused to be carried off its feet and tenaciously held to its creed of peaceful and constitutional representation. The chilling douche administered to its hopes by the Commission had the effect of driving the Sabha to beseech the Prime Minister to be the commission for them as he was for the Sikhs. A representation dated 18th June 1932, epitomising the Buddhist demands as placed before the Grievances Enquiry Commission and reiterating the ways of redress suggested to it was therefore submitted to him. The reply to the representation (Prime Ministers' No. P. B. 998 dated 5th December 33) was couched in very sympathetic language and in general

admitted the genuineness and reality of the whole schedule of Buddhist grievances for which it proposed the following measures of redress:—

1. Educational.....

(a) Provision of four scholarships of Rs. 12/- P.M. each and two scholarships of Rs. 18½- P.M. each for Buddhist students joining High Schools and Colleges respectively.

(b) Proposal to increase the amount of Buddhist scholarships in general.

(c) Proposal to print text books in Tibetan for which instructions had been issued to the Minister of Education.

II. Economic.....For the economic betterment of the Ladakh Buddhists the Government proposed to work gold and aquamarine mines in Ladakh on the improvement of the financial position of the State.

III. Social.....The Government expressed its inability to directly initiate social reform or to undertake legislation for the purpose. It, however, offered to sanction allowances for religious preachers and social reformers who would educate public opinion along the desired lines.

IV. Religious.....With regard to the Buddhist law of inheritance in case of apostasy, the Government suggested that a ruling of the High Court of Judicature in any case of this description which might on any future occasion be referred to it, would settle the point for good.

As far as it went, this reply to the representation of the Sabha could not be called unsatisfactory but it undoubtedly left ample scope for further representation. A fresh representation was accordingly made on 13th March, 1934. Among other things, it pointed out that the practical value of the so-called educational facilities mentioned in the letter referred to in I (a) above was almost nil.

It drew the attention of the Government to the fact that the provision of scholarships in High Schools and

Colleges was futile because for the four scholarships in High Schools they could not find four Buddhist boys who had crossed or even reached the middle standard and the grants would invariably lapse year after year. The college scholarships would meet a worse fate, if that were possible. The Sabha therefore, suggested the reservation of a lump sum for close Buddhist scholarships which could be distributed among the scholars of various grades according to the needs of a particular year, as had been successfully done in the case of other backward communities. Among other things, the demand for the supply of books etc. at State expense and the appointment of an officer to supervise Buddhist education was also reiterated.

The proposal of the Government with regard to social reform was welcomed by the Sabha but it wanted to know the amount the Government was prepared to grant as allowances to social workers in absence of which information the Sabha could not take any step in this direction.

Apropos of the law of inheritance in relation to apostates from Buddhism, it was pointed out that what the Buddhists wanted was not an amendment of their law but a declaration by the Government to the effect that their personal law would be as scrupulously respected in the form it had existed from time immemorial as the Hindu and Muslim laws which were recognized as inviolable by the Grievances Enquiry Commission. Nearly a year has elapsed since the above representation was submitted, but no reply has been vouchsafed so far.

After the dissolution of the Grievances Enquiry Commission a constitutional conference representing all the interests in the State was held under the command of His Highness the Maharajah Bahadur. The Buddhists of the State, too, had representation in the Conference. The constitutional reforms for which the conference did spade-work took final shape when on the submission of the report of

the Franchise Commission, His Highness was pleased to sanction the reforms which are now in operation in the State. The Buddhists have been given two nominated seats in the Praja Sabha (Legislative Assembly). Among others, the Sikhs with a population equal to that of the Buddhists have been given two elected seats and two nominated seats among the State Councillors. They would have at least one more seat in the official bloc. The Buddhist Community being utterly unrepresented in the official bloc would have no more than two nominated seats already referred to in spite of their numerical strength being on a par with the Sikhs who have been given more than their double representation. The Sabha, therefore, requested the Government to allot, at least, one seat among the councillors to the Buddhist community. But this request also fell on deaf ears. The next demand made by the Sabha was that of the two Buddhist seats one at least should be filled up by a Srinagar Buddhist, for any member taken from Ladakh would be a mere dummy and if both members were taken from Ladakh, Buddhist representation would be an utter mockery. But, as usual, the Government paid no heed to this request also, and the forebodings of the Sabha came true to the very letter. Of the two nominees, only one joined the Praja Sabha (Assembly) and he too, it is heard, under threat of punishment. And this member could not utter a word as long as he attended the meetings of the Assembly and resigned before the session closed. So, he came, he sat, he went. What the Government gained by dragging this man from the distant uplands of Ladakh to Srinagar and back and incurring expenditure on this account is best known to them. What he did for the Buddhists, they know to their cost. In the April session when the passes will be closed and no man may cross them, both the Buddhist seats must remain vacant unless they are filled up by the nomination of Srinagar Buddhists. Now that even the mockery of representation for Buddhists in the

last session will vanish in the next, we have to see how the Government will fill up the two Buddhist seats.¹

It has been stated above that as the Srinagar Buddhists did not labour under the same handicaps as their brethren in Ladakh they submitted a separate representation to the Grievances Enquiry Commission. Their principal demands were:—

1. The revival of the Research and Archaeological Departments.
2. The restoration of the sacred monuments of the Buddhists now in Government possession.
3. The inclusion of Vaisakha Purnama among the All-Kashmir gazetted holidays.
4. The prohibition of slaughter of animals and closure of meat shops on Vaisakha Purnama.
5. The grant of a piece of land for the building of a Vihara etc. at Srinagar.

Only the last of these demands has been conceded after sustained and long-drawn efforts extending over a period of three years. A piece of land measuring three acres has been given to the Sabha on lease for 40 years, on a rental of Rs. 12/- P. A. We have yet to request the Government to make an unconditional gift of the land and to render financial aid for the construction of the Vihara as it has done in the case of other communities, for similar purposes.

(To be continued)

¹ Since this was written the session alluded to has long been over. As anticipated by the Sabha, the two Ladakh nominees could not join the session and the Government did not accept the suggestion of the Sabha to nominate Srinagar Buddhists in their stead. The two Buddhist seats, therefore, remained vacant throughout.

EMPERORS OF PEACE

BY U. DHAMMAJOTI.

"Until philosophers are kings, and the princes of this world have the spirit and power of philosophy, and political greatness and wisdom meet in one, cities will never cease from ill nor the human race, as I believe—and then only will our state have a possibility of life, and see the light of day."

Plato dreamt of the Ideal Republic ; Asoka realized it. Among the many hundreds of names that stand out in history as great rulers this son of India is unique. When he was at the zenith of his power, when he could have conquered the whole of the then known world from sea to sea, he sheathed his sword never to drag it out again.

And there was peace on earth. The war drum was hushed and the drum of truth beat instead.

The mightiest monarch became the meekest man. Plato in one of his discourses says "The truth is, that the state in which the rulers are most reluctant to govern is best and most quietly governed, and the state in which they are most willing is the worst."

The truth of this statement was well proved by Asoka. We find the universal monarch getting down from his throne, and living in lowliness and love, as the father of his people : Nay, not only man, but bird and beast too were protected by him.

The story of this conversion of Asoka from an ambitious young emperor into a mellow philosopher is beautifully told in a number of books. From all these accounts we ascertained as an historical fact, that it was the example of the Lord Buddha and his Sangha which changed the warrior's heart, and made him repent perhaps his greatest conquest—that of Kālinga.

The Lord Buddha is really the greatest Peace Maker. In the holy books we read how he stopped quarrels among the princes of his time and when wild Vidudabha went to fight with the Sakyas, those relatives of the Lord Buddha died without fighting. Wherever the message of our Lord was taken there dawned periods of peace for man and beast. In Chinese history we read of emperor Wu Ti whom we may call China's Asoka. In his youth he too was a gallant warrior but the conversation he had with a Buddhist monk brought about his conversion, and in his Buddhist heart he decreed that no living being, man, beast or bird was to be killed either for sport or for food. And behold! He went a step even further than his illustrious Indian brother in prohibiting even pictures of animals to be torn or cut, because he feared that it would lessen the fellow feeling in man for the other beings.

With the advent of Buddhism the Chinese heart grew larger and the great Buddhist emperor Kublai Khan sent messengers to the Pope in Rome asking him to send some learned men of the West to Cathay. Marco Polo, the famous explorer, who mentioned about the Lord Buddha in his book in reverent manner was in the service of this great monarch. It was after reading Marco's vivid description of the court of Kublai Khan that Coleridge made one of his most beautiful pieces of poetry.

From China the creed of compassion was taken to Korea, the land of Hermits and Buddhism taken from there across the sea, flourished for long in the land of the Rising Sun. The wealth and refinement of Buddhist ethics "appealed irresistibly to the aesthetic instinct" of the Japanese brethren. In Japan the creed was a vital force, and so it is to-day. To show how Buddhism affected Japan we may quote the friendly Lafcadio Hearn.

Thus writes he :—"For even the western stranger there are everywhere signs of what Buddhism has been to Japan in the past. All the arts and most of the industries repeat Buddhist legends to the eye trained in Symbolism ; and there is scarcely an object of handy work possessing any beauty or significance

of form—from the playing of a child to the heirlooms of a prince—which does not in some way proclaim the ancient debt to the Buddhism of the craft that made it.

"The temple bells still, despite clocks and watches mark the passing of time for the millions,—the speech of the people is poetized with Buddhist utterances ;—often recall to me some story of Saints and Bodhisatvas or the texts of some Sutras."

At a time when whole of the land of the Chrysanthemum was in distress and disunion, the saviour that arose was none but Vimalakirti Umayādo, called the Constantine of Japanese Buddhism. He was also a patron of arts and letters and he built the finest of Japanese temples, wherein he painted beautiful frescoes and carved smiling statues. Umayādo who at the age of sixteen won a decisive victory over a powerful minister, never ascended the throne. He was content to live merely as the familiar friend of his people. Such was the service he rendered unto his people and such was their love of him that when the beloved prince died the whole country became as silent as a grave.

From India to Japan the Ariyan faith spread and under its wholesome influence Burma, Siam, Cambodia, and Java also flourished. The last great king of Burma, Mindon Min, "The benevolent and Wise" was an exemplary Buddhist king. He too was a patron of art and science and the many marble Chaityas wherein the Tripitakas are engraved are a monument to his faith. He had great compassion for all beings that breathe. All these rulers were men of peace who never raised the sword in the name of religion. It is the glory of Buddhism that in all its long history no war was waged for its spread. This is all the more prominent when we consider how much of blood has been shed through bigotry and hate by others. We may here listen to the great German philosopher Schopenhauer:—

"Think of the fanaticisms, the endless persecutions, the religious wars the sanguinary frenzy of which the ancients had

no conception. Think of the Crusades, a butchery lasting two hundred years, its war cry 'it is the will of God', its object to gain possession of the grave of one who preached love and sufferance; think of the cruel expulsion and exterminations of the Moors and Jews from Spain! Think of the orgies of blood, the inquisitions, the heretical tribunals, the bloody and terrible conquests of the Mohamedans in three continents, or those of Christianity in America, whose inhabitants were for the most part, and in Cuba entirely exterminated. According to Las Casas, the so-called Christians murdered twelve millions in forty years, of course all in '*Majorem Dei Glorium*' and for the propagation of the people, and because what was not Christian was not even looked upon as human."

That is their way.

"But let us live happily then, free from hatred among the hating! Among men who hate let us dwell free from ill-will!

"Let us live happily then, free from ailments among the ailing! Among men sick at heart let us dwell free from repining!

"Let us live happily then, free from care among the care-worn! Among men devoured by eagerness! Let us be free from excitement!

"Let us live happily then, we who have no hindrances! We shall be like the bright gods who feed upon happiness! Thus is our Dhammapada.

Those noble oriental rulers blended into their lives charity, purity, wisdom and truth. They were living examples of men who practised before they preached. It is easy to be wise for others and we see king Solomon speaking as a very wise man and acting sometimes as a very vile man. Hearken unto Lord Avebury's judgement of him:—

"Solomon has given excellent advice to the world, he did not act upon it himself Solomon did not take his own advice. In some respects he did just the reverse."

Even the great Marcus Aurelias whose war-camp "Meditations" have given joy to many hearts was ruthless in his massacre of the early Christian brethren. But how sweet to think of our Asoka giving monasteries to monks of other sects and even writing it on rock and stone that the different sects should live in harmony, with respect for each other. At this time, in this age of hate, distrust and fear how soothing it is to think of the saintly emperor who won the world through love and righteousness?

Those were holy and happy days when hearts were tranquil and the country was settled and the religion was lived. Then all men's good was each man's rule and universal peace lay

"Like a shaft of light across the land,

"And like a lane of beams athwart the sea,

"Thro' all the circle of the golden year"

When, in a previous life, the Prince of Kalinga severed the flesh from my limbs and my body, even then I was free from any such ideas as my own self, other selves, living beings, a universal self. Because if, at the time of my suffering, I had cherished any of these arbitrary ideas, inevitably, I would have fallen into impatience and hatred.

Vajrachedika Sutra.

BOOK REVIEW

THE DIAMOND SUTRA (VAJRACHEDIKA SUTRA) A New Translation from the Chinese Text of KUMARAJIVA—By Bhikkhu Wai-Tao and Dwight Goddard. Published by Followers of Buddha, Santa Barbara, California. Pp. 32, Price 50 cents.

To Mr. Dwight Goddard's persevering activity we owe a number of useful Buddhist publications dealing with Mahāyāna Buddhism. The above brochure is the latest publication of the "Followers of Buddha", an organisation which is engaged in an "effort to subordinate everything to the attainment of enlightenment so that they may become efficient means for bringing all sentient beings to enlightenment and Buddhahood". This Sutra forms the ninth section of the famous *Mahāprajñā Pāramitā Sutra* and has been translated by several scholars including Prof. Max Muller and Dr. Suzuki. The present translation is the work of Bhikkhu Wai-tao who himself belongs to the Ch'an Sect which uses this Sutra as its chief Scripture, while Mr. Goddard himself has revised the whole translation "to see every sentence was clear and correct". As both the authors are professed Buddhists trying to lead the Path, the translation will be welcomed by all Buddhists who do not wish always to depend upon lifeless translations of our scriptures by Christian Scholars. A special feature of the present translation is the re-arrangement of the different sections into a more logical order so that the reader can follow the trend of argument better.

This Sutra contains one of Lord Buddha's discourses as to how the disciple should seek the Highest Perfect Wisdom (Anuttara Samyak Sambodhi) and is divided into six sections dealing with the six paramitas viz., dāna (Charity) Śīla (selfless kindness), Kṣanti (Humility and Patience), Viriya

(Zeal and Perseverance), Dhyana (Tranquillity), and Prajñā (Wisdom). When Subhuti to whom this discourse was given asked by what name the discourse should be known, the Lord Buddha replied: "This scripture shall be known as the Vajrachedikā Prajñā Pāramitā. It is the Scripture that is hard and sharp like a diamond that will cut away all arbitrary conceptions and bring one to the other shore of enlightenment." The Sutra is preceded by the usual adoration to the Dharmakaya, Sambhogakaya and Nirmanakaya. In the translators' explanation of Nirmanakaya (bodies of manifestation), the names of Jesus the Nazarene and Saint Francis of Assisi have also been added by way of examples. We do not, however, see the necessity or the wisdom of including these names when mention had been made of Sakyamuni Buddha and Maitriya Buddha.

A Mahāyanist.

AN EARLY HISTORY OF KAUSAMBI.—By Professor Nagendra Nath Ghose, M.A., with an Introduction by Dr. Radha Kumud Mookerji, M.A., P.R.S., Ph.D. Published under the auspices of The Allahabad Archæological Society.

Scholars who work in the field of Indology have frequently admitted the difficulty of writing a comprehensive history of India. The country is so vast and the thread of continuity is so often broken by wars, invasions, and the severity of climatic conditions that any attempt to write about the past of the whole country systematically must be regarded as something which cannot be done successfully until more material accumulates as a result of the painful researches of many eager scholars who are now engaged in the field. Monographs about particular regions are more serviceable than a history of India which still offers innumerable difficulties on account of sudden blanks in the narrative which the historian is left to his imagination to fill up as best as he can. The book under review gives a connected account of Kausambi from the sixth century B.C. to the 11th century A.D. Mr. Ghose has made several inspections of the ruins in order to make

accurate use of the references to the place in ancient documents including Sanskrit and Pali literature. Mr. Ghose offers in this book the reading of an inscription of considerable value which is published here for the first time. It is taken from the pedestal of a Buddha Rupa discovered at Kausambi in March 1934 through the efforts of Mr. B. M. Vyas to whose initiative we owe the Municipal Museum of Allahabad. The inscription is dated in the second year of Kanishka's reign and runs thus: "In the second year of the reign of Kanishka Bhikkhuni Buddhimitra put up this Bodhisattva at this place sanctified by the Buddha's several visits". The statue affords evidence of the influence of the Mathura school of art extending as far as Sanchi and Bharhut. Mr. Ghose has something original to say regarding the relations of Kausambi and the Vakatakas during the reign of Samudragupta and his chapters based upon the accounts left by Fa-hien and Yuan Chwang show his historical sense as well as his ability to deal with epigraphic material. Mr. Ghose has suggested the identification of the Bhagga country with the present Mirzapur district and of Sumsumara hill with what is now known as the Chunar hill. The identifications seem to be legitimate and Mr. Ghose deserves our hearty thanks for the care, industry, and scientific sense with which he has examined his material and prepared the monograph which, from the point of view of scholarship, can easily be placed by the side of the scientific studies which Indological learning has produced in recent years.

GLEANINGS

A FINE POEM

The most striking feature of the exhibition of Chinese art in Burlington House, London, was a colossal statue of Buddha. It has inspired Lord Dunsany to write the following poem:—

*Almost I thought your face
Smiled, but too calm it is
For any there to trace
Aught but old melodies,

Small songs long-dead whose ghosts
From Chinese hills astray
Have wandered to our coasts
And drift unheard today.

About your mighty girth,
Which scorns our hurrying,
And sees time, space and earth
Only as little things.*

—Ceylon Daily News.

WHEN THE MOON BREAKS UP

Sir James Jeans, the eminent astronomer, declares that the moon is falling to pieces and that it will eventually break into pieces. "My view," says the Astronomer-Royal (Dr. Spencer Jones), "is that the moon will break up before it reaches the earth. What is happening at present is that the moon is gradually getting farther away from the earth, and it will continue to do so for something like 500,000,000,000 years. When the moon comes within 10,000 miles of the earth it will be in serious danger of breaking up. One does not know what

the strength of the solid rocks of the moon is to resist this disruptive effect, but my view is that it will break up into thousands of particles. The sun will have ceased to shine and all life on earth will have become extinct. No one will be alive to witness the cataclysm."

Major William Lockyer, who has his own observatory at Sidmouth (South Devon), said, "My view is that the moon will come smashing down on the earth and will in time merge into one solid mass, altering the rotation of the earth. There will probably be no one alive to see it, as even now the oxygen layer which surrounds the earth is being gradually drawn away by currents emanating from the moon."—*Statesman*.

FREEDOM OF THOUGHT.

Dr. M. H. Syed, M.A., Ph.D., D.LITT of the University of Allahabad writes in the February issue of Prabuddha Bharata :—

At the time of the Buddha there was in India the greatest toleration in regard to the propagation of religious and philosophical opinions. This toleration Buddhism has maintained to the present day. During the 2500 years since that time not a single person has been converted by force nor has there been spilt a single drop of blood for the propagation of the doctrine. And yet Buddhism is a missionary religion ; it spread rapidly over all Central and Eastern Asia and modified the customs of wild peoples like the Mongols and Tartars. When Buddhism was adopted by the powerful Emperor Asoka about 250 B.C. and became as it were the religion of the State, the principles of toleration were applied if possible in still greater measure, so that it seems almost fabulous to us in our so-called culture. Of this we have the surest proofs in the inscriptions which Asoka has engraved on rocks and stone pillars over the whole extent of his immense empire. "For His Majesty desires that all animate beings should have security, self-control, peace of mind and joyous-

ness. And this is the chiefest conquest in the opinion of His Majesty, the conquest by the Law of Piety. And a conquest won thereby is everywhere a conquest full of delight" (H. G. Wells says: that Asoka is the only monarch on record who abandoned warfare after Victory). "All men are my children that they may enjoy every kind of prosperity and happiness in both this world and the next, so also I desire the same for all men." Though many more such edicts of similar character could be cited these would suffice to show the spirit of Buddhism and the results it produces. "By their fruits ye shall know them."

It is remarkable to what degree Buddhism abhors all coercion and values liberty; even in the Brotherhood founded by Buddha there is no vow of obedience. Buddhism aims at liberating man from all chains and ties, bodily, spiritual, religious and social. Buddhists moreover never try to influence the political or religious views of their neighbours. Edwin Arnold, author of the beautiful poem on the life and doctrine of the Buddha "The Light of Asia", calls Buddhism "The grandest manifestation of human freedom ever proclaimed."

NOTES AND NEWS

HIS MAJESTY KING GEORGE V PASSES AWAY.

It is with deep regret that we record the passing away of His Imperial Majesty George V on the 19th of January last. Only a few months before this sad event the Silver Jubilee of His late Majesty's reign was celebrated throughout the British Empire, evoking an unexampled enthusiasm among the citizens of this great empire. His Majesty's reign has witnessed a calamity

of unparalleled magnitude in the shape of the Great War; the question of unemployment which has since spread through all classes has assumed an importance which must make it a momentous problem for all statesmen and financiers. Situation in India has often grown critical and still requires much tact and energy for tackling it successfully. His Majesty during all these years of trouble, disturbance, even of despondency, kept his head cool and gave such advice as prevented the forces of disorder from being let loose and contributed towards the peace and happiness of the empire. He stood above the storms of party politics and the bitterness of political strife, enjoying the loyalty of his subjects in every part of this vast empire. His personality lent its immense weight in securing a healthy outlook in the sphere of international politics.

The Mahabodhi Society conducted a special service at its Headquarters at Sarnath on the occasion of the Funeral. The famous Tibetan lama Geshey Rim-po-che officiated and the resident bhikkhus helped him. The Service was conducted before a large gathering consisting of Tibetans, Siamese, Japanese, Chinese, Burmese, Sinhalese and Indians.

* * * * *

Accession of His Majesty Edward VIII

The accession of the Prince of Wales which followed the demise of His Majesty as Edward VIII has raised the highest hopes for a happy and prosperous reign. The Mahabodhi Society has tendered its respectful felicitations by means of a wireless message addressed to the Secretary. His Majesty has toured in every part of the world and a more popular sovereign

has scarcely ever sat on the throne of England. May His Majesty's reign prove to be one of great happiness to all his subjects.

* * * * *

Geshey Rim-po-che at Holy Isipatana

The most Venerable Geshey Rimpoche who is reputed to be one of the most respected Lamas of Tibet came to Sarnath on pilgrimage on the 26th January and stayed there about a week. He was accompanied by nearly forty other lamas while Sirdar Bahadur Laden La C.B.E., also joined him with his family. As the guest house is still under construction the majority had to be accommodated in tents. The party was augmented by the arrival of another sixty Tibetans from various places bringing the total number of visitors to over a hundred. The pilgrims spent most of their time in visiting the sacred ruins and lighting lamps in the evenings. Some of them were found engaged in worship throughout the night. Mr. Laden La took the opportunity to paint the image of the Vihara in gold at the cost of Rimpoche and himself.

It may also be stated here that the party brought and handed over to the Vihara the silk canopy offered by His Highness the Maharaja of Bhutan. It is a beautiful piece of work done in Bhutanese style. The canopy was made by Rani Dorji, wife of Raja Dorji, Prime Minister of Bhutan, at the request of His Highness. We offer our sincere thanks to His Highness for the gift.

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The Governor of United Provinces at Sarnath

Their Excellencies Sir Harry Haig and Lady Haig accompanied by the Commissioner of Benares, Mr. Panna Lall, I.C.S., paid a visit to the Mulagandha Kuti Vihara on the 19th of January last. They were shown round by Mr. Devapriya

Valisinha. Their Excellencies expressed themselves satisfied with the work done by the Maha-Bodhi Society.

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Oxford Professorship for Sir S. Radhakrishnan

We have much happiness in congratulating Sir S. Radhakrishnan, who was a member of our Society while he was here, on his appointment as Spalding Professor of Eastern Religions and Ethics. The Chair has recently been founded at Oxford by a public-spirited Englishman and Sir S. Radhakrishnan is the first to hold the appointment. The tenure is for five years. There is no one worthier to hold the appointment and we congratulate Sir S. Radhakrishnan on his getting such an opportunity to interpret the true character of the Eastern Religions, particularly of Buddhism and Hinduism, and the authorities of the University of Oxford on their excellent choice.

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Diamond Jubilee of the Gaekwar of Baroda

We take this opportunity of expressing our sincere happiness on the completion of sixty years' reign by H. H. The Gaekwar of Baroda. One of the most enlightened of the Indian princes, the Gaekwar has always made the welfare of his subjects the chief concern of his life. He has spent lavishly the resources of his State in promoting the education of his subjects and at the same time taken an active interest in all matters of cultural significance in the world outside. The esteem in which he is rightly held by learned scholars in the west is amply shown by his being made the President of the Parliament of Religions held in Chicago three years ago. The Mahabodhi Society received a donation of Rs. 10,000 for completing the construction of the Dharmarajika Vihara in Calcutta and there are, no doubt, many other institutions in the country which owe much of their progress to his discerning patronage.

May he be granted long life to continue his enlightened rule to the benefit of his subjects!

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Complete Catalogue of Sanskrit Manuscripts

The University of Madras has appointed a strong Editorial Board with Professor S. Kappuswami Sastri, M.A., as the Editor-in-Chief, to prepare a complete catalogue of all Sanskrit manuscripts discovered upto date. When completed the work will be of utmost importance to oriental scholars who have, at present, to be content with the Catalogue prepared by Dr. Aufrecht thirty two years ago. Since that monumental work was published many other manuscripts have been discovered and the desire of the Madras University is to include them and to make the list complete. All information helpful to the undertaking may be addressed to Editor-in-Chief, Catalogus Catalogorum, Government Oriental Manuscripts Library, Museum Building, Madras.

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Buddhists at the Ardhakumbha Mela

For the first time since the disappearance of Buddhism from India, the Buddhists set up their own camp at the famous Kumbha Mela (Fair) held near the confluence of the Ganges and the Jumna in Allahabad. This Mela is held only once in six years and it is a rare occasion when thousands of monks belonging to practically every religious sect in India gather at the place. This year the Mela was attended by five million people, the largest gathering being on the 24th January, when three million people assembled to have a bath in the confluence of the two rivers.

The Buddhist camp was set up in the compound of the Udasin Free Reading Room kindly lent by the Udasin Sangha and about ten Buddhist monks and workers stayed there over a week giving information about Buddhism to all visitors.

Revd. D. Sasanasiri and A. B. Govinda were present throughout the period while Mr. Devapriya Valisinha stayed a couple of days. The yellow robes of the bhikkhus were an unusual sight at the Mela and large crowds came to see the monks, especially A. B. Govinda who became extremely popular as the "German Sadhu". Pamphlets and handbills were distributed free of charge.

It may be interesting to mention here that many scholars are of opinion that the present Mela is a successor of the quinquennial festival held by the Buddhist Emperor Harsha in the 6th Century A.D. and at which the famous Chinese pilgrim Huentsang was present and of which he had given a vivid account in his *travels*.

* * * * *

Buddhist Vihara in Srinagar

Our readers will be glad to hear that the Kashmir Raj Bodhi Maha Sabha has finally succeeded in obtaining a large plot of land in the heart of the City of Srinagar for erecting a Buddhist Temple. Mr. Sridhar Bhatt, Secretary of the Sabha, who paid us a visit at Sarnath, is to be congratulated on the success he has attained in his untiring efforts. The acquisition of the land is, however, only the beginning of the work. To erect a temple on the smallest scale for the present needs, a sum of Rs. 10,000/- is necessary. We hope the generous Buddhists of all countries will come forward to assist the energetic Kashmir Buddhists to have their own temple at no distant date. We shall be glad to receive donations for transmission to this fund.

Through the efforts of the Kashmir Bodhi Maha Sabha Buddhists of Kashmir have obtained some satisfaction of their claims to representation in the Legislative Council but the government, by nominating two Ladhakis not possessing the necessary education, has nullified the usefulness of the

representation. We, therefore, earnestly hope that the Kashmir Government will see that at least one of the seats is filled up by an able Srinagar Buddhist so that the interests of the Buddhist Community will not go unrepresented. We are reproducing an instalment of the report published by the Sabha and it is to be hoped that the Government will look into the various other grievances of the Buddhists still unredressed and make it possible for our community to march abreast with the other communities and thus ensure the all-round progress of the State.

* * * * *

Buddhist Youth Organisation

Though the Buddhist youth movement has become an important factor in the religious life of Japan and other Buddhist countries, there is no such movement in India, chiefly due to the fact that the number of Buddhist young men is very small here. It is, however, a matter for great pleasure to find that a few young men have come together to organise such a group. The name proposed is "Maha Bodhi Society Youth League" and it will work under the guidance of the Maha-Bodhi Society. The main purpose of the group is to study Buddhism, work for the revival of Buddhism in India and assist in the various activities of the Maha-Bodhi Society in this country. Those who are interested are requested to communicate with Kumar Kedar Nath Singh, C/o. Maha-Bodhi Society, Sarnath, Benares.

AN APPEAL

The long-desired Maha-Bodhi Society youth league is now about to come into existence. It will serve as a study circle and will work for the revival of Buddhism in the land of its birth.

Its main objects will be :—

- (a) To study Buddhism.
- (b) To work for the revival of Buddhism in India.
- (c) To serve the suffering humanity.
- (d) To help those who are desirous of studying Buddhism.
- (e) To assist Buddhist pilgrims who come to India from foreign countries.

The methods to be adopted in order to secure the objects will be :—

1. To train up a few youngmen for the preaching of Buddhism and to help them in going to Ceylon for necessary training.
2. To obtain help for the charitable dispensary started by the Maha-Bodhi Society at Sarnath.
3. To find out diseased, disabled, and infirm old persons who are in great need of friendly help and to send them to government and other institutions and to provide them with diet, clothing and medical treatment.

The above programme of work entirely depends upon the generosity of the public. It is a worthy cause, which deserves encouragement and support from the public. I hope the generous public will come forward with liberal help and make it possible for the organisers to fully realise their aim. In this connection we shall be glad to receive suggestions from those who are interested in the spread of Buddhism in India. We are greatly indebted to Brahmachari Devapriya, B.A., who has kindly consented to give directions and guidance in our work from time to time.

All communications should be addressed to :—

KUMAR KEDAR NATH SINGH,
Chief Organiser,

MAHA-BODHI SOCIETY YOUTH LEAGUE
SARNATH, BENARES (INDIA).



THE MAHA-BODHI

FOUNDED BY THE ANAGARIKA H. DHARMAPALA
IN MAY 1892.

अथ भिक्षवे चारिकं बहुजनहिताय बहुजनसुखाय लोकानुकम्पाय अत्याय
हिताय सुखाय देवमनुस्मानं । ईसेय भिक्षवे चण्ड' आदि कल्याणं मन्त्रे कल्याणं
परियोसान कल्याणं साधं सत्यजनं केवलपरिपुषं परिमृष्टं ब्रह्मचरियं पक्कासेय ।

"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."—MAHAVAGGA, VINAYA PITAKA.

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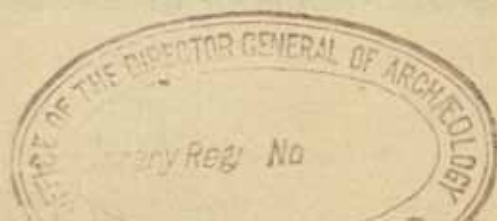
MARCH, B. E. 2479
C. E. 1936

[No. 3.

MENTAL EQUILIBRIUM

BY BHIKKHU ANANDA KAUSALYAYANA.

It is astonishing that inspite of motor-cars, railways, aeroplanes and other means of conveyance, which have saved us so much time, we should still go on complaining that we are pressed for time. Is it not a daily experience with us in letters from friends whose one reason and perhaps the only reason for not having been able to give an earlier reply was that they had no time? And how much more astonishing to find that most of such friends, who complain so much of the want of time, waste a great deal of it uselessly, nay definitely harmfully every day!!!



We meet a friend on our way. During the conversation he makes a remark, which is disagreeable to us. It has taken our friend, perhaps, not more than a minute to make that remark. But how much time have we not spent since then thinking of it again and again! Has this condition of our mind done us any good? Suppose the friend has said something very agreeable. He has praised us. Have we not thought of those sweet words many a time, and kept us in an inflated condition of the mind? Have we been able to do anything serious during this time? No, the only good that such unbalanced states do us, is that they make us more and more prone to nervous diseases—the order of the day.

Just imagine, how much time can be saved, and how much work can be accomplished—even in this short span of our life—provided we can keep ourselves a little balanced on all occasions of disturbance.

In the Anguttara Nikaya, we find that the Buddha classified all individuals into three categories (1) stone-line-individuals, (2) earth-line-individuals (3) water-line-individuals. If you draw a line on a piece of stone, say with a sharp knife, you cannot efface it easily, similarly there are people, whose minds once disturbed, find it very hard to attain equilibrium. Such people are called *stone-line individuals*. If you draw a line on ground, with your walking-stick, the line is there for some time, but it is not difficult to efface it. Similarly there are other people, who when once disturbed remain in that unbalanced condition for some time, but it is not much difficult for them to regain their balance. Such people are called *earth-line-individuals*. But, if you draw a line on water, does it stay there long? No, it effaces itself as soon as you have drawn it. Similarly there are people on whose minds nothing seems to have any lasting effect. They have attained to such a state of equilibrium that nothing seems to make any difference to them. They can manage to remain undisturbed almost under any condition. Such people are called *water-line-individuals*.

Now, let us ask, in what category we can place ourselves? Are we one of stone-line-ones, or earth-line-ones, or water-line-ones? Do we find it very hard to gain our balance of mind, when once we have lost it, or comparatively easy? Suppose we find it rather hard to gain our mental equilibrium, when once it has been disturbed; let us not think that we are born with such a state of mind and are destined to remain always in the same condition. No, nothing of this sort. We are what we have made ourselves to be. And we can make ourselves what we wish ourselves to be. If we would only make a sincere attempt, we could elevate ourselves to the desired state of mental equilibrium.

In 1930, when Mahatma Gandhi was in England, he was asked to give a broadcast message to the people of the United States of America. The evening, when he had to speak, when all broadcasting arrangements were ready, when there were only a few more minutes left, they found that Gandhi had just started his evening meal of grapes etc. Miss Murial Lester, the privileged host of Gandhi, was naturally feeling anxious about it. Only some five minutes later, he had to speak to a whole nation, and the speaker still busy with his grapes. Just imagine how you would feel to find yourself by the side of such an impossible man. Everybody was feeling almost annoyed, when Gandhi having finished his grapes, just in time proceeded calmly and quietly to the adjacent room, and pointing to the microphone asked, if he had to speak into it.

He uttered his first syllable at the fixed time, spoke for 45 minutes, without any notes, without any interruption, and gave what people thought "one of his best addresses."

Why did every body round about Gandhi feel so embarrassed and why was not Gandhi himself perturbed at all? The simple answer is that Gandhi possesses an extraordinarily balanced mind, and stands in no need of "hurry & worry."

Do you want to attain to this sort of mental equilibrium? If so, it lies in your own hands to achieve it.

Some people think, that while living the every-day life, while attending to one's day's duties, while going to one's offices and shops, it is impossible to attend to one's inner-culture. They say, we must leave the world, we must go out into the jungle, we must enter a monastery, if we want to make any "spiritual progress."

In Northern India, people make use of "Persian Wheels," to take water out of the wells for irrigation purposes. This machine makes a good deal of noise as it works. One day, there came a rider who wanted to make his horse drink water. The horse was much afraid of the noise. So, he would not go near the well. The rider requested the machine-man to stop the wheels and let his horse drink water. He stopped the machine. Along with it stopped not only the noise, but the water also.

"Good Sir, you ought to be kind to a stranger's horse. I asked you to stop the noise, not the water; please, let my horse drink a little water."

"I wish with the bottom of my heart that your horse may drink water, but the difficulty is: none can stop the noise, without stopping the water. So, friend, if you want to make your horse drink water, you will have to persuade him to drink it while the wheel turns and makes the noise; otherwise there is no other way of his drinking water."

If we want to attend to any kind of self-culture let us begin it while we are surrounded by all sorts of worldly noise, otherwise there is not the least possibility of such a time being found when we shall be free from all worldly engagements and the distraction they cause.

What shall we do? What system of self-culture shall we follow? No specific system is necessary, just a few common sense suggestions will do.

(1) We should remember that our mind is not as mental, as we often suppose it to be. Mental condition is always intimately connected with our physical body. On many an occasion our sorrowful moods or angry moods may not be any

thing more than just the results of "something wrong with digestion." What should we do in such a case? We may go out of our rooms into the open air, and take a brisk walk—as long as we can. Let us not say, that the suggestion is too simple to be of any use. Let us try it on a few occasions and then see for ourselves how useful it is!

But suppose, we have become a little too civilised, and it strikes us to be a bit ungentlemanly to take brisk walks before others or we do not have enough space or time for it; in that case we should try to stand erect in an airy place and start breathing—deep breathing. Let us not do so with an absent mind. Let us be as conscious of our breathing as we possibly can be. As we inhale let us say mentally to ourselves, "now I inhale." As we exhale, "now I exhale." If we do this a few times, our depressed mood will begin giving place to a happier one; and if we continue it longer, we shall find that our undesirable mood has passed off completely.

(2) In case the cause of the disturbance is more mental than physical; another cure—a very simple one—may be suggested. What is that? A little book, in which you have taken down some of the best thoughts out of the books that you have read. Suppose you have read Dhammapada, and therein you have come across a stanza, which has appealed to you very much. You have felt that you have been elevated a little; you have felt that you have gained your lost centre; and perhaps in future also you can feel the same by repeating this stanza. Just make a note of it. You might find similar passages in other books. All can be read with more or less advantage. Now have this note book always by your side. And whenever you find that either somebody's praise or criticism has disturbed you, has put you out of your centre, make it a point not to do anything without regaining your centre.

Is it not really astonishing that people spend so much energy on their outward cleanliness, so little on their inward

one? One daily meets people in trams, who every now and then take out a looking glass from their pocket, pull their ties right, wipe out a spot on the face and then put the glass back into their pockets. I hold that we might do without these glasses, but we cannot do without a note book such as I suggest. To move about society with an unclean face is awkward, but to move about society with an unclean mind is dangerous.

So, whenever we find that greed, anger or some other undesirable feeling is holding us in its clutches ; the first thing that we may do is to retire. If we are at home, we can retire into a quiet room or a quiet corner ; if we are in a train or a public place, even then we can retire within ourselves. Now we should take out our little book and read it not only with our eyes, but with our heart. Read it, read it, read it, till we are sure that we have once more gained our lost centre. Once we have achieved it, let us remain cautious, lest anybody should disturb us in future.

(3) And I like to ask you to develop your sense of humour also. Some people have it inborn in their nature, others can develop it. Do you know, what I mean? When I was in Europe, one day I was walking in the streets of Berlin. Some people were looking at me with eyes askance, because of my yellow robes. "Does it not disturb you in any way", asked my companion. "Not in the least, they have only one strange figure to look at, and I have any number of them."

If we would train ourselves properly we could turn ordinary causes of disturbance into stepping-stones to mental equilibrium. A gentleman had a stupid servant, who would always do just the opposite of what he was asked to do. If he was asked to bring the shoes, he would surely bring an umbrella, and if asked to bring a glass of water, an ink-pot instead. One day, one of his friends saw him and asked, "Why have you kept this stupid servant? Why don't you turn him out? Why do you pay him for nothing?" "This is just the kind of servant, I have been searching for a long time," was the reply.

"This man gives me enough chance to lose my temper and thus provides me with opportunities to train myself not to lose it."

Any body will pass as a self-possessed man if he has never been confronted with circumstances which might upset him. The truly-balanced man should be able to control his temper under all conditions. "As a solid rock is not shaken by a (strong) gale, so wise persons remain unaffected by praise or censure," says the Dhammapada.

To those who intend following the above suggestions regularly and seriously, I have to give a warning. Please see that your very attempts to attain mental equilibrium may not stand in your way. Sometimes it happens that people remain ill, because they are over anxious to remain healthy. If a young boy takes it into his head that there is something wrong with him because he has not got a moustache on his face ; do you think he will get one if he rubs his face every morning, or by any other similar means? No. The best thing for him is to take nourishing food at regular hours, never miss his physical exercise and to wait not only patiently but disinterestedly till the moustache appears.

Similarly if any one wants to have mental equilibrium, he may refrain from making such anxious attempts, as may be compared with the child's rubbing his face. What he has to do is, just to take his daily food "and not miss his regular physical exercise", and to remain unconcerned about the results. The "daily food" in this case would be a few minutes spent every morning with the Buddha. It may be by reading a chapter from the Dhammapada or a discourse from the Majjhima Nikaya. Similar readings from other books also may do in some cases. And what is the "regular exercise"? It is just to make a sincere attempt to digest and put into practice, as best as one can, the noble idea that one has read in the morning during the day.

And then by and by, one will be taking sure and certain steps on the road, which may lead him even to Nibbana.

HOW THE MASTER MINISTERED THE SICK

TRANSLATED BY BHIKKHU METTEYYA

Tissa, a fair youth of Savatthi, heard the Lord preach one-day, gained faith, left home, entered the Order, and lived with the Brethren, loved of many. As time went on, he became ill of a certain skin disease. Eruptions, which first were as small as the seeds of mustard, soon grew big, even as big as Vilva fruits, and the venerable brother's case became incurable. The sores sent out ill-smelling exudations, and so loathsome was his body that friends called him "Tissa the putrified", and fled from him. As he lay alone in bed, his flesh became more and more corrupt and bones fell from their joints.

And as the Lord surveyed the world thinking, "Whom shall I save?" He saw the poignant sorrow and agony of His own son, left alone, dying.

"To my Tissa, there is none but me to befriend him" thought the Lord, and coming out of the Fragrant Cell, with his own holy hands, the Lord washed a large earthen vessel, filled it with strained water and boiled the water Himself. Then He went to the room where Tissa lay helpless, and tried to lift up the bed in order to bring him to the bath-room. But other Bhikkhus, who had gathered by now, stopped the Father saying "We will bear him, Lord".

Then the Lord ordered a tub to be brought in, and had the robes of the brother washed in warm water while He himself did bathe the patient tenderly, rubbing the sores so softly with his own healing hands, even as a mother bathes her new-born babe. By the time the bathing was over, the robes too were dry, and when Tissa, refreshed, was laid gently on his bed, serenity came over his mind and body. And as a mother broods over her babe, so did the Lord stay by his side, even near the patient's pillow.

Tissa forgot his fear and found comfort in the Lord. Then in His divinely sweet voice, the Lord said unto the brother:—

"Impermanent, alas is this body. It will, ere long, lie on the earth, void of consciousness, even like a useless log".

When the Lord had thus ministered unto the afflicted brother's mind and body, calm and happy, he slept the sweetest sleep.

And it was noised abroad that, even on his death-bed, "Tissa the Putrified" became "Tissa the Sanctified".

SONGS OF MONGOLIA

(Diary Leaves.)

BY NICHOLAS ROERICH.

Songs reveal the soul of the people.

Let us listen to the meaning of the Songs of the Mongols,
which resound over their vast steppes.

* * * * *

"The flower of Bondorva, which grows on the Budala mountain, if even it rains, will yet wither away.

Although Yogachariya is like the Burkhan, but if he will turn away from the Truth, he will be plunged into darkness.

The petals of the buckwheat-blossom, once opened, will be scattered when the wind blows.

Although Yogachariya is like a High Guardian, but if he will turn away from the Truth, he will perish."

* * * * *

"Rich and white,—such is the golden Universe. Vast and pure,—such is our motherland.

What grows on the mountains, are the grapes ; through what the people are glorified, this is a resounding song.

In the running water of a spring, is there any mud? Can you consider the ordainments of the Saints untrue?

The water of the well is precisely holy water. Can you name the Commands of the Blessed One false?"

* * * * *

"A scribe takes a brush in his hand, goes to Peking and becomes the son-in-law of a khan.

Instead of becoming a son-in-law of a prince, let us better be merry with our beloved.

It is better to be happy with the beloved from Khorchin, than to be the son-in-law of the khan.

Every mountain has a summit, every meeting with the beloved is preordained; afterwards one must call with greetings."

* * * * *

"Will the stork ever cease to gather the fish of the Diamond sea? Is it easy to cross one's sufferings—the results of previous incarnations?

Can one expect the crane to swallow all the fish of the Crane's Lake? Is it easy to evade arisen sufferings—the results of previous deeds?

When you want to fell a knotty tree, take care not to cut your feet. Beware, when wishing to conquer another kingdom, not to lose your own subjects.

When you want to fell a willow tree, beware not to destroy your own fate. Beware, when desirous to plunder another country, not to lose your own welfare!"

* * * * *

"My steed, coming from beyond the Bayan-Khangai mountain! My steed, you roused the admiration of all warriors of Badaragultu.

Like a beautiful cloud, you who created clouds of dust behind yourself, my tall white steed, helas, whither have you disappeared?

Your eyes are like apples and your hooves like cups: your height is seven feet. What a wonderful steed!

With two ears like of a wolf, with two eyes like stars, of a cloud-like colour, you are a beautiful steed!

Has no one seen it in the steppe, in a hidden place? Has no one seen how evil thieves have led it away?

If any one has seen him, I will present him with a kurma (coat) of fox-skin, and to him who has caught my steed, I will give a kurma of tiger-skin."

* * * * *

"He who builds firmly and well, has all chances to become rich ; when a firm government will be established, this will be the sign, that you will be Leader.

Prosperity and happiness are bliss.

It is pleasant to be well off. It is pleasant to arrange merry-making. We belong to the khoshun (district) of a glorious Prince.

Prosperity and happiness are bliss."

* * * * *

"Through glory and mercy of the Lord, we having found the highest bliss, flourished peacefully. Amidst various desires and an aimless life, one should be careful not to lose the highest Bliss.

If one heeds attentively to the rules ordained by the enlightened Sages, then one enters upon the holy path of salvation. If even we are burdened by evil, let us strive in order not to lose the rules of eternity.

That They imbue us with strength—is Their merit. Thanks to having become human beings, we became better—thus one should strive not to lose the rules of reverence.

If one ponders over the firmness of faith and if one will always refute inadmissible foolishness, and if one will follow the precepts of the Saints, then how pleasant is it to contribute to the means of the Holy Path.

It is pleasant that—having realized the laws—he who contained within himself the roots of babbling, malice and falsehood, upon purifying his nature—enlightened multiplies his happiness and holiness.

If one will give himself up to contemplation and meditation and study the deeds of living beings of the past and the change of cycles, then it will become evident, that now one must intensely learn."

* * * * *

"Rejoice, for ages one cannot forget gratitude that You have consented to guide us, those that have lost their way in

this earthly world, to lead us by the nearest path of the Diamond Chariot.

If to follow the rules of the Saints, then even despite all our bad habits but when attentively striving along the path of perfection, we shall never lose the ordained place.

Even Arhats, who already attained through the might of mercy this Bliss, who abide in peace, even they have to beware in order not to lose the highest Bliss in the midst of earthly turmoil."

"Bestow upon us Bliss and Happiness, filled with the true blessing of the three sacred jewels. Protect the righteously established Rulers and Princes, and strengthen their beneficial peaceful rule.

You, Who possess the rules of the finest, mysterious, fundamental reason, who govern eternally over the sun-like faith and jewels, You remain invariably pure as the bright Moon."

* * * * *

"Near the spring of the Subtle River there falls a light rain ; during the eighth moon, leaves and flowers unfold.

Many clouds obscure the rising sun, the highest reason and wisdom can be suppressed by hatred and ignorance.

The shining Chelmon (Venus) is the sign of the Dawn. Cloud-like white hair is the sign of wisdom."

* * * * *

"On the summit of a high mountain, from north and south, there grow trees and shrubs and herbs. At the time they are pleasant for the eye.

When from those beautiful trees in autumn there comes the son of the birds amidst the green foliage, this is a great and pleasant joy.

In summer various flowers blossom on the green meadows. When one observes their unfailing colour, and eternal vitality, this is pleasant for the eye.

Verily we are living beings of many clans, during our continuous united life we have glorified and sung praise to the peaceful ever-beautiful flowers.

* * * * *

The Mongolian warriors sing the song of Shambhala. In the same manner as centuries ago at the time of Chingiz Khan, so now thunders the sacred song.

"Let us even die, but for the sake of being reborn in the holy host of Shambhala!"

Songs reveal the soul of the people.

*Let past be past ; nor future longings house ;
 —The past is dead, the morrow not yet born
 Whoso with insight scans his heart to-day,
 Let him ensue eternal Changelessness!
 Toil then to-day. To-morrow death may come,
 —Who knows? No bargain holds death's hosts at bay.
 Whoso by day and night unceasingly,
 Lives still to struggle onward, he it
 Is called True Saint ;—the Perfect Sage is he.*

Mahā Kaccāna Bhaddekaratta Sutta.

This is the high tradition which I have founded to-day. I enjoin you, Ananda, to continue this high tradition and not to prove the last of the line. When, among any two persons, there is a break in a tradition so high, he who breaks it is the last of the line. Therefore, I enjoin you, Ananda, to maintain this high tradition, and nor to prove the last of the line. ...

Makhādeva Sutta.

THE FETTERS AND BUDDHAGHOSA'S SIMILE OF THE CALF-PEN

BY BHIKKHU METTEYYA.

"When work of thought makes real and true the way of peace,
"From sorrow free, untarnished and uncorrelate,
"Cleansing from all that doth defile, and serving,
"From every bond and fetter, and the brother sits
"Rapt in ecstasy of thought :—no higher bliss is given to men
than this."*

"Fetters! How frightful a word to hear. Fetters! They bind us in bondage. Fetters! They imprison us in the world without end."

They fetter us to woe, writhing and withering. They bind us to the ugly and keep us away from the Lovely and the Beautiful.

In *Manorathapūraṇī*, the commentary to the *Aṅguttara-nikāya*, the great Buddhaghosa gives us a beautiful simile, in which he compares the Three Realms of Existence to a large calf-pen. In the centre of the pen is the pillar of ignorance and tied to it with the ropes of the Fetters are "*beings*". Arahants or those Heroes who have broken the Fetters, roam at will both outside and inside the pen. The simile runs as follows: There is a large calf-pen with a pillar inside. The calves are bound with ropes and tied to this pillar. When there are no more ropes the calves are taken by the ear and put inside the pen. When there is no more room inside the pen a post is planted outside it, and the calves bound to it.

Now some of the calves that were tied inside the shed come out and lie down. Some of them that were tied outside go in and lie down. Others who were tied inside lie down

* "*Psalms of the Brethren*"—Dr. C. A. F. Rhys Davids.

there and those who were tied outside, lie down there. Again, some of them that are inside the pen, who are not tied, roam there at will. Those who are outside and not tied by ropes, they too roam outside.

Now, these that came out of the pen though tied, had long ropes. Those that though tied outside went in and laid down there, they too had long ropes. The calves that were tied inside come out when they are oppressed by heat, or through some other discomfort.

The calves that, being tied inside, lie down there itself have their ropes short. It is the same with calves that lie outside. The live-long day, they go round their respective posts, and lie down to sleep there itself.

Now the calf-pen is the three Realms of Existence. Ignorance is the pillar in the centre. The ropes that bind the calves are the Ten Fetters. The calves are the beings that are born in the Three Realms.

The Stream-Winners and Once-Returners that inhabit the Realm of Form and the Formless are like the calves that lie inside though they were tied outside, because according to their Fetters they must live the Realm of Senses: They have not rid themselves of the Āsavas. The worldlings that enjoy the Realm of Form and the Formless Realm too come under this category because the place that befits them according to their Fetters is the Plane of Sense. The non-Returners that roam the Realm of Sense are like calves that lie inside though they were tied outside, because according to the nature of their Fetters they must inhabit the Realm of Form and Formless Realm.

The Stream-Winners and Once-Returners of the Realm of sense are like calves that lie inside the pen, being tied there, because their Fetters bind them to that state. The Once-Returners of the Realm of Form and the Formless Realm are like the calves that lie outside, being tied there.

Those Khīṇāsavas, or Utterly Realised Ones that roam the Realm of Sense are like the calves that roam inside, being

without ropes. The Khīṇāsavas of the Realm of Form and the Formless Realm are like the calves that roam at will outside, being without ropes.

According to the *Visuddhimagga* the Fetters are "the ten states beginning with lust for matter, because of the fettering of aggregates, of karma by fruition, or by beings by ill..... There also, lust for matter, lust for non-matter, conceit, excitement, ignorance*—these five are known as fetters of the upper part.

"Heresy of individuality, doubt, infection by rite and ritual, sensuous lust, hatred*—these five are known as fetters of the lower part".†

As the Lord explained to Mahāli, the aged Licchavi, by breaking three Fetters one enters the stream that takes one to the ocean of Nibbāna. First of these three Fetters to be broken by the Stream-Winner (Sotāpanna) is Sakkāya-diṭṭhi, the heresy of individuality or the belief in the reality of bodyhood.

This great first Fetter, it is not for the weakling to break. It is one standing firm on the earth of virtue, "whose heart leaps up within him, is calmed, established and set free", that can rend asunder the fetter. It is, as the Lord said to Elder Ānanda, like cleaving the Ganges in full flood. Only the man of *Supreme effort* will "cleave with my arm this Gangā's flood and so cross safely to the farther shore".

He then breaks the Fetters of Doubt, Vicikicchā. Firm of faith is he now, with no doubt whatsoever regarding the Buddha, the Dhamma, the Sangha, the Discipline, the past, future, and present action of Karma. He also frees himself of the third fetter of infection by rite and ritual. Gone is his belief in the efficacy of various performances, such as behaving like a goat or a dog.

* Rūpa-rāga, Arūpa rāga, Māna, Uddhacca, Avijjā.

* Sakkāya-diṭṭhi, Vicikicchā, Sīlabbata-parāmāsa, Kāma-rāga, Paṭigha.

† The Path of Purity.

Thus stands the Stream-Winner, assured of Release. He will not be born more than seven times in this world. Great is his blessing and great the misery he has escaped from.

By the utter destruction of the three Fetters and by weakening the two Fetters of Kāma, Rāga and Paṭigha, one becomes Sakadāgami, Once-returner. One birth more in this world and he sees the end of misery. Then by the utter destruction of the five lower Fetters one gets born spontaneously in the Formless Realm and thence passes away never to return. And again, by breaking all the ten Fetters, in this very life, one enjoys the supreme bliss, the perfect heart release, and becomes worthy of the best gifts of the world of men and gods.

The being thus freed is endowed with great grace. According to Ven. Nāgasena, the saint released of all Fetters "enters into the enjoyment of the heart's refreshment, the highly praised and desirable peace and bliss of the contemplation fully felt.

"Stable and strong and established and understanding is his Self-Confidence.

"He exhales the most excellent and unequalled sweet savour of righteousness of life.

"Untarnished is he by the love either of this world or the next.

"He is unalterable in character.

"He is excellent in conduct.

"He abounds in peace and the bliss of contemplation.

"His heart is full of affectionate, soft and tender love."

There are two categories of men. The first, inflamed with a passion for gems and jewelry, wants sons and wives, wants men and women slaves, wants fields and lands, wants coins of silver and gold bullion. The second category wants none of these things but discards them all to go forth from home to homelessness as a Pilgrim.

Ghotamukha Sutta.

THE FIRST BUDDHIST COUNCIL

BY DR. NALINAKSHA DUTT, M.A., P.R.S., PH.D., D.LIT.

The Buddhist tradition speaks of six Buddhist Councils, in which the Pitakas were said to have been recited. The first held at Rājagṛha and the second at Vaiśālī are referred to in all the traditions whether in Pāli or Sanskrit ; the one that was held by the Mahāsaṅghikas as a supplementary council immediately after the session of the second council may be counted as the third, though it is not done so by the porāṇās. The third in the Pāli tradition is the one held during the reign of Aśoka under the presidentship of Moggaliputta Tissa. This is, however, ignored in the Sanskrit works, according to which, the third was held at Jalandhar or Kashmir during the reign of Kanishka under the presidentship of Vasumitra and the vice-presidentship of the famous poet Aśvaghoṣa. This again is ignored in the Pāli books. If we take into account all the councils as handed down by the different traditions, we have in all five councils. The sixth was held at Ceylon during the reign of Vaṭṭagāmini, and it was in this Council that the Pāli Tripiṭaka that we read today was put into writing.

MODERN WRITERS ON THE COUNCILS

Of the many problems that awakened the interest of orientalist interested in the history of Buddhism, the question of the authenticity of the traditions about the first council is not an insignificant one. The earliest of the scholars to take up this problem was the Russian savant I. P. Minayeff,* to refute whose arguments, Prof. Oldenberg wrote the long dis-

* *Recherches sur le Bouddhisme* (1887), tr. from Russian into French by R. H. Assier de Pompignan (1894).

sertation in the ZDMG.* in 1898. Materials for the discussion about the councils were collected by different scholars, from different sources, viz., by Wassilief, Schiefner and Rockhill from Tibetan, by Beal and Suzuki from Chinese, by Turnour, Rhys Davids, Geiger and a few others from Pāli. An examination of the traditions as well as the arguments of Minayeff and Oldenberg was made thoroughly and comprehensively by Prof. Louis de la Vallée Poussin† in 1905. Prof. Otto Franke took up this problem and wrote his long dissertation in 1908 in the JPTS,‡ his attention, however, was directed solely to a searching examination of the Pāli texts with a view to trace the growth of the tradition as recorded in the *Cullavagga*. After the labours of these scholars there was nothing left for further discussion until the year 1926 when the indefatigable zeal of Prof. Jean Przyluski brought forth the volume *Le Concile de Rājagṛha* covering about 400 pages and dealing with all the traditions about the first council available in Chinese and Tibetan. In 1931 Dr. R. C. Mazumdar,§ perhaps unaware of the appearance of the work of Jean Przyluski, presented us with an excellent summary of Prof. La Vallée Poussin's long paper referred to above. Of the latest scholars who have entered into this arena of discussion, mentionable are the names of Profs. Finot|| and Obermiller¶ whose main contention is that the traditions of the first two councils originally formed the last section of the *Mahāparinibbānasutta*, and that in course of time the compilers separated the last section from the *Sutta* and tagged it on to the *Cullavagga*. By this finding they have cut

* *Buddhistische Studien*, ZDMG. (1898), pp. 613-694; Intro. to the Vinaya Piṭaka, Vol. I, pp. xxv-xxix.

† *Le Muséon*, VI, pp. 213-323, tr. into English in the *I.A.*, 1908. See also *ERE.*, sv. Councils.

‡ JPTS., 1908, pp. 1-80.

§ *Buddhist Studies* (edited by Dr. B. C. Law), pp. 26-72.

|| *IHQ.*, VIII (1932), pp. 241-246.

¶ *I.H.Q.*, pp. 781-784. See also *History of Buddhism* by Bu-ston, tr. by Obermiller, II, pp. 73-96.

the ground from underneath the feet of Oldenberg whose main stand for establishing the inauthenticity of the Cullavagga account of the first Council was that the account of the first council did not form a part of the Mahāparinibbāna-sutta.*

SOURCES

Of the Pāli accounts the most exhaustive and probably the earliest is the one given in the *Cullavagga*, XI and XII ; from it are derived the traditions preserved in the Ceylonese chronicles and Buddhaghosa's commentaries.

Of the extant Sanskrit accounts there are only two, viz., those of the *Mahāvastu* and the *Mañjuśrīmūlakalpa*, and the rest are all in Chinese but derived from the Sanskrit sources. They are :—

- (a) Vinaya of the Mahiśāsakas ;
- (b) Vinaya of the Dharmaguptas ;
- (c) „ „ „ Mahāsaṅghikas ;
- (d) „ „ „ Sarvāstivādins ;
- (e) Kāśyapa-saṃgīti-sūtra (Kia-ye-kie-king) (tr. A.D. 148-170) ;
- (f) Aśokāvadāna (A-yu-wang-king) (tr. about 300 A.D.) ;
- (g) Mahāprajñāpāramitāśāstra (tr. between 402 and 405 A.D.) ;
- (h) Parinirvāṇa-sūtra (tr. A.D. 290-306).
- (i) Account of the compilation of the Tripiṭaka and of *Tsa Tsang* by Kāśyapa and Ānanda after the nirvāṇa of Buddha in the kingdom of Magadha, on the north of the town of Saṃkāśya ; (this work is in verse of five Chinese characters, dated between 317 and 420) ;
- (j) The commentary on the first chapter of the Ekottar-āgama.†

* See *infra*.

† Relevant portions of all these texts (a-f) have been translated into French by Jean Przyluski.

(k) Buston's Chos. hbyung (History of Buddhism) translated into English by Obermiller.

The story of the Council may be split up into seven parts as follows :

(a) REASONS ADDUCED FOR CONVENING THE COUNCIL

Immediately after Buddha's death an aged monk called Subhadda or Upananda, who was ordained towards the end of Buddha's life, gave out that Buddha, so long he had been alive, was a source of trouble to the monks for he constantly admonished the monks to do a certain act and refrain from certain others. Now that he was dead, the monks would be free to do as they liked.

This event is related with slight variations in all the Vinayas (a, b, c, d)* but not in any of *Sūtras* (e, f, g, h, i, j and k)†, in which it is said that the suggestion for convening the Council came from the devas who were aggrieved at the prospect of the world being thrown again into evil days at the absence of Buddha or his great disciples. In the *Aśokāvādāna* (f), it is said in the fashion of Mahāyānic sūtras that Buddha just before entering into parinirvāṇa requested Mahākāśyapa to make a collection of the Piṭakas after his disappearance and asked the gods to protect them, and to which request the gods readily acceded. In the *Parinirvāṇa-sūtra* (h), the account is realistic—Mahākāśyapa, Anuruddha and Kātyāyana deliberate over the matter of collecting Buddha's sayings with Ānanda's help and decide to write them on bamboo pieces and silk-rolls. In the works (i & j) there are no such

* In the *Mahāsaṃghika Vinaya*, the bhikkhu is not named but is simply pointed out as old (*mahallaka*), the word *Mahallaka* transliterated in Chinese was taken by Mr. Suzuki as a proper name, and strangely enough this mistake of his is repeated by Dr. R. C. Mazumdar (*Buddhist Studies*, p. 30). In the *Mañjuśrīmūlakalpa* (see p. 593) also the same mistake has been committed; in it the name of the bhikṣu is given as *Mahallaḥ* as well as *Mahallakaḥ* (see pp. 593, 596).

† The italic letters a to k refer to the works mentioned above.

prefatory remarks ; Mahākāśyapa straightaway strikes the gaṇḍi (gong) to collect the monks and then announces that he wishes to compile the Piṭakas.

(b) QUESTION OF THE INCLUSION OF ĀNANDA

In all the accounts (a to j), the indispensability of Ānanda for the compilation of the Piṭakas is acknowledged but at the same time, in most of the accounts, it is pointed out by Kāśyapa that Ānanda was yet a *śaikṣa** and not an *aśaikṣa* (arhat), and hence he was unfit to take part in the Council which was composed exclusively of Arhats. Some of the sources (e, g, f) make Ānanda attain arhathood (*aśaikṣa*) just on the eve of the Council.

The *Aśokāvadāna*† and the *Mahīśāsaka*,‡ *Mahāsaṅghika*§ and the *Dharmagupta*|| *Vinayas* locate the place of Ānanda's exertion at Vaiśālī and credit one Vṛjipatra, a disciple of Ānanda, for inciting Ānanda to make the exertion. Vaiśālī was one of the stopping places of Mahākassapa and his colleagues on their way from Kuśinagara to Rājagṛha, and it was at Vaiśālī that Ānanda stayed behind to qualify himself for membership of the council.¶

This account appears more plausible than that of *Cullavagga* (p. 286) in which Ānanda is stated to have suddenly attained arhathood on the eve of the session of the Council, but still more plausible is the account of the Sarvāstivāda Vinaya, in

* A *śaikṣa* is one who is in any one of three stages of sanctification, viz., *sotāpatti*, *sakadāgāmi* and *anāgāmi*. As some texts attribute *ragā*, *dveṣa* and *moha* to Ānanda, we have to infer that Ānanda must have been either in the *sotāpatti* or *sakadāgāmi* stage.

† *Le Concile de Rājagṛha*, pp. 34 ff.

‡ *Ibid.*, p. 138.

§ *Ibid.*, p. 138.

|| *Ibid.*, pp. 173-4.

¶ *Ibid.*, pp. 173-4.

The *Cullavagga* (p. 286) is, however, silent about Vaiśālī; its account leads us to infer that the attainment of arhathood by Ānanda happened at Rājagṛha.

which it is said that Ānanda though a śaikṣa was admitted into the Council by courtesy with the special permission of the assembly (Saṃgha) of monks.*

(c) CHARGES AGAINST ĀNANDA

All the sources agree about the fact that the Saṃgha found Ānanda guilty of a few ecclesiastical offences, and that for the expiation of same Ānanda was to make his confessions as required by the rules of the *Pātimokkha*. Though it sounds discordant that an arhat was taken to task for some minor ecclesiastical offences, it was nonetheless necessary to make the chief figure of the Council absolutely pure according to the *Pātimokkha* laws. After Buddha's demise Ānanda as a repository of Buddha's teachings naturally became the cynosure of all eyes and it became imperative to raise his status to arhathood and to place him above all reproach.

There are slight differences in the list of charges as given in the different accounts,† though they agree in the main. These charges were:—

(1) Ānanda did not ascertain the *khuddakānukhuddakāni sikkhāpadāni* (minor precepts), the abrogation of which was permitted by Buddha;

(2) he stepped upon Buddha's rainy season robe (*vassika-sāṭika*) when sewing it;

(3) he persuaded Buddha to form the order of nuns (*Cullavagga*, X, pp. 253ff);

(4) he permitted women to have a look at the dead body of Buddha;

(5) he did not request Buddha to live longer when a hint to that effect was given to him by Buddha himself.

It may be observed that none of these charges are serious from the moral point of view but they loomed large in the eyes of the devotees at a time when their object of adoration had

* *Le Concile de Rājagṛha*, p. 225.

† For details, see the *Indian Antiquary*, 1908, pp. 4-5.

just disappeared, and this disappearance, they believed, could have been delayed had not Ānanda been inadvertent to the matter.

(d) THE MEMBERS OF THE COUNCIL.

There is very little disagreement among the different accounts about the fact that the idea of holding a Council was formed by Mahākassapa while at Kusinārā, immediately after the cremation of Buddha's body. Mahākassapa proposed an assembly of arhats preferably endowed with *pañisambhidā* and *abhiññā*, and this was agreed to by all the monks present. The number of members was limited to five hundred. Upāli was unanimously selected to recite the Vinaya and Ānanda the Dhamma (which according to some sources included Abhidhamma). Mahākassapa took upon himself the task of putting questions both to Upāli and Ānanda. In some of the sources, (e.g., Vinaya texts of the Mahīśāsakas, Dharmaguptas, Mahāsaṅghikas) a list of the senior-most monks is given,* the Sarvāstivāda Vinaya adding that whatever was uttered by Upāli and Ānanda was referred to these old monks for approval and confirmation.

(e) GAVĀMPATI AND PURĀṆA.

Gavāmpati and Purāṇa were distinguished and old arhats of the time, hence an attempt was made by Mahākassapa to have the results of the deliberations of the Council approved by them. Gavāmpati however kept himself aloof, indicating neither his approval nor disapproval of the same while Purāṇa, who lived with a large following at Dakkhiṇāgiri, a place near Rājagṛha (perhaps a forest), preferred not to associate himself

* Mahīśāsaka Vinaya (*Le Concile de Rājagṛha*, p. 168): Ājñāta Kauṇḍinya (1st), Purāṇa (2nd), Dharmika (3rd), Daśabala Kāśyapa (4th), Bhadra Kāśyapa (5th), Mahākāśyapa (6th), Upāli (7th), Anuruddha (8th). For Haimavata list, see *op. cit.*, p. 176 and Sarvāstivāda list, *op. cit.*, pp. 227—229.

with the decisions of the Council but he requested Mahākassapa to incorporate seven rules regarding restrictions about storing and cooking food indoors, taking food of one's own accord, etc.* Prof. La Vallée Poussin has traced some of these rules in the Mahāvagga (VI. 17-1920). It should be observed that while speaking of Purāṇa, Cullavagga does not refer to his seven rules as they are incorporated in the Mahāvagga, while the Vinayas of the Mahīśāsakas and Dharmaguptas mention them in detail. This shows that the Pāli version of the Vinaya accepted the opinion of Purāṇa. The dissenting voice of Purāṇa and to a certain extent of Gavāmpati† indicates that even at that early date the germs for *saṅghabheda* had already appeared and within the following century they sprouted up, resulting in the appearance of the Dharmaguptas, the Mahīśāsakas, the Haimavatas, and so forth.

(f) THE SITE

The traditions differ as to the exact site where the Council was held, i.e. whether at Veluvana, or Gṛdhrakūṭa or Sattapaṇṇi but there is no question about the place being Rājagṛha. The proposal of holding a Council was made at Kuśīnārā, thence the monks travelled through Vaiśālī and other countries and ultimately congregated at Rājagṛha. The members of the Council, it seems, were collected in course of their journey from Kuśīnārā to Rājagṛha.

(g) TEXTS RECITED

Though Profs. Minayeff and La Vallée Poussin were convinced about the historicity of the Councils, they expressed their grave doubts about that part of the story which spoke of the recitation of Vinaya and Dharma texts. Prof. La Vallée Poussin relegated the task of deciding this question to the future

* *Indian Antiquary*, 1908, p. 56; *Le Concile, de Rājagṛha*, p. 160.

† Cf. *Le Concile de Rājagṛha*, p. 8: "O Sākya Pūrṇa! Y a-t-il dans le Saṅgha des bhikkhū des sujets de trouble et de querelle.....".

scholars who would explore the Chinese documents. Prof. Przyluski took up this task and acquitted himself well in his work *Le Concile de Rajagṛha*.*

The following information can be elicited from the various Vinaya texts about the rehearsal of the Piṭakas:—

Cullavagga :—

- (a) *Vinaya*: 4 Pārājikās and the rest—the two Vinayas ;
- (b) *Sūtras*: Brahmajāla, Sāmaññaphala, etc.—the five Nikāyas.

Mahīśāsaka Vinaya :—

- (a) *Vinaya*: 4 Pārājikās and the rest ;
- (b) *Sūtras*: Ekottara, Daśottara, Mahānidāna, Sakra, Saṅgīti, Brahmajāla ; Kāśyapa classified the sūtras into Dīrgha, Madhyama, Saṃyukta, Ekottara and Tsa Tsang (=Kṣudraka?).†

Dharmagupta Vinaya :—

- (a) *Vinaya*: 4 Pārājikās, Saṃghāvaśeṣa, Aniyata ; Naissargika, Prāṭideśanīya, Śikṣāpada, Varṣā, Pavāraṇā up to Ekottara, Bhikṣuṇī Vinaya, Upo-satha, Kaṭhina, etc. ;
- (b) *Sūtras*: Brahmajāla, Ekottara, Daśottara, Saṅgīti, Mahānidāna, Śakra-devendra ; these were classified into Dīrgha, Madhyama, Ekottara, Saṃyukta, Jātaka, Vaipulya, Adbhutadharma, Avadāna, Upadeśa, Arthapada, Dharmapada, Pārāyaṇa and Sthaviragāthā and Tsa tsang (Kṣudraka?), Kathāvattu and some books of Abhidharma.‡

Haimavata Vinaya :—

- (a) *Vinaya*: Bhikṣu and Bhikṣuṇī Vinaya, Kaṭhina, Mātrkā, and Ekottara.

*Sylvain Lévi and Edouard Chavannes collected from the different accounts of the Council the titles of the sacred texts said to have been recited in the first Council vide *Journal Asiatique* 1916.

† *Le Concile de Rājagṛha*, pp. 144-148

‡ *Le Concile de Rājagṛha*, pp. 187-195,

- (b) *Sūtras*: *Dirghāgama*, *Madhyamāgama*, *Ekottarāgama*, *Samyuktāgama*, *Dharmapada*, *Arthapada*, *Pārāyaṇa*, etc. up to *Upadeśa*, *Tsa Tsang*, and some books of *Abhidharma*.

Mahāsaṅghika Vinaya :—

- (a) *Sūtras*: *Dirgha*, *Madhyama*, *Samyukta*, *Ekottara* and *Ksudraka* ;
- (b) *Vinaya* :—
- (i) La purété de la zone interdite.
 - (ii) La purété de la loi territoriale.
 - (iii) La purété de la pratique des defenses.
 - (iv) La purété de la des veénérables.
 - (v) La purété du vulgaire.

Sarvāstivādin Vinaya :—

- (a) *Vinaya*: 4 *Pārājikās*, 5 *Samghāvaśeṣas* and the rest ;
- (b) All *sūtras* commencing with the words "evam me śrutam ;" *Dharmacakra-pravartanasūtra* ; *Abhidharma* beginning with the 5 precepts (not to kill, not to steal etc.).

A comparison of the above lists distinctly show that the traditions differ about the recitation of texts excepting the *Pātimokkha* rules, hence it seems that they are not derived from a common source. Almost all the accounts, as we have seen, agree more or less in regard to the account of the council dealt with under different sub-headings and hence we have not much hesitation to say that they are the outcome of a common basis. It is with regard to the rehearsals of *suttas* that we notice some disagreement and this leads us to infer that the story of recitation of the *Sutta Piṭaka* in the first Council was an afterthought. It, however, cannot be denied that there was some discussion about *Dhamma* and *Vinaya* in the Council, but the rehearsals of the complete *Sutta piṭaka* or all the sections of the *Vinaya piṭaka* cannot be accepted as true.

* *Ibid.*, p. 230.

RÉSUMÉ

At Subhadda's (or Upananda's) words apprehending lack of discipline in the church, Mahākassapa proposed a Council of 500 Arhats for taking a stock of Buddha's teachings. The proposal was made at Kuśīnārā and the site selected for the session of the Council was Rājagaha. Mahākassapa tried to include all the old arhats living at the time among the members of the Council and succeeded in securing the co-operation of arhats like Ājñāta Kaṇḍīya, the two Kāśyapas, and Anuruddha, but failed to persuade Gavāmpati (who was one of the few friends of Yaśa to be converted by Buddha) and Purāṇa (the abbot of Dakkhināgiri) to take part or acquiesce in the proceedings of the Council. The presence of Ānanda as the repository of Buddha's teachings in the Council was felt indispensable but as he was not an Arhat, he could not be included without the special permission of the Saṅgha. Fortunately Ānanda attained arhathood immediately before the session of the Council and was admitted into the Council, as a matter of course. The Council was held at Rājagaha, all the necessary arrangements for seats and residence of monks having been made by Ajātasattu. Upāli was selected unanimously to recite the Vinaya rules and Ānanda the Suttas. On the completion of the recitation, Ānanda mentioned about the *khuddakānukhuddakāni sikkhāpadāni*, the abrogation of which was permitted by Buddha but the exact significance of which was not ascertained by Ānanda. This failing of Ānanda was brought to the notice of the Council. Ānanda did not regard these failings of his as anything serious but out of reverence to the wishes of the Saṅgha, he made the formal confession for getting absolution. Ānanda then announced to the Saṅgha that Buddha had asked him to punish a monk called Channa by *brahmadanḍa*,* and this he was going to do

* A monk punished with *brahmadanḍa* is not admonished or instructed by any other monk and he is left to do whatever he likes. Prof. La Vallée Poussin uses the appropriate synonym "boycotting".

at Kauśāmbi. Ānanda reached Kauśāmbi. The queen of King Udena approached him with gifts, which were doubled by the King himself after he had been pleased with a talk with Ānanda. Channa on his being so punished made a strong effort for arhathood and attained it soon. He then approached Ānanda to have the *brahmadāṇḍa* withdrawn but in reply he was told that the moment he had attained arhathood, the *daṇḍa* had ceased.

REFUTATION OF OLDENBERG'S THEORY OF FICTION

We have indicated above the number of works that preserve the tradition of the Council. Some of them are no doubt reiteration of the earlier ones but the fact remains as pointed out by Minayeff that these earlier ones on account of their unanimity must have a common tradition as their basis. To dismiss this as fictitious was rather too bold on the part of Prof. Oldenberg and it is strange that a number of scholars accepted Oldenberg's dictum until Prof. La Vallée Poussin challenged it. Prof. Oldenberg's conclusion is based mainly on the fact that in the *Mahāparinibbāna-sutta* the motive of the Council is given but not a word about the session of the Council.

As against this remark of Oldenberg, I think, the recent writings of Finot and Obermiller* are a sufficient answer. Prof. Finot points out that the chapters XI—XII of the Cullavagga, which contain the account of the two Councils, have such an abrupt beginning unlike the other chapters of the Cullavagga that they could not have been originally a part of this work. He further points out that the *Mahāparinibbāna-sutta* also differs from the other Suttas of the Dīgha Nikāya in the nature of its contents, being more historical in character, and that the *Mahāparinibbāna-sutta* and the two chapters (XI—XII) of Cullavagga are so similar in nature that they must have been originally parts of one and the same work.

*I.H.Q., VIII, pp. 241-6, 781-4.

In support of this contention of his, he refers to a work entitled *Samyukta-vastu* (Nanjio 1121), the Vinaya of the Mūla-Sarvāstivādins,* which contains the account of both Parinirvāṇa and the Councils, and concludes therefrom that the Theravādins too had a work corresponding to the *Samyukta-vastu*, and that it was dismembered at a later date by the ancient editors of the Nikāyas and Vinaya. Dr. Obermiller corroborates Finot's contention and in support gives us in detail the contents of the *Vinaya-kṣundraka* (in Tibetan),† which forms also the source of Bu-ston's *History of Buddhism*. Dr. Obermiller further points out that in the *Vinaya-kṣudraka* "the story of the Councils begins just on the same line (fol. 301, a. 3) in which the narrative of the burial of the Buddha finishes, without any indication whatsoever."‡ In view of these evidences, we may safely take Prof. Finot's contention as sound, viz., that the *Mahāparinibbānasutta* and the two chapters (XI—XII) of the *Cullavagga* originally formed one treatise, and on the analogy of the *Vinaya-kṣudraka* it may further be stated that the *Mahāparinibbānasutta* formed originally the first portion of the chapter XI of the *Cullavagga*. This takes away the force of Oldenberg's arguments and we may now brush them aside.

Oldenberg remarks also that there are many incoherent and contradictory statements in the account of the *Cullavagga*. Prof. La Vallée Poussin has gone into them in detail and shown that Oldenberg's interpretation of internal evidences is based upon some pre-conceived notions and should be taken at their worth. He has discussed at length the pros and cons of the charges brought against Ānanda, and for reconciling them with the then form of Buddhism, he has brought in also the doctrinal deviations found in the *Kathāvatthu* and attributed

*Also referred to by Prof. La Vallée Poussin in the *I.A.*, 1908, p. 784.

† Corresponding roughly to *Cullavagga*.

‡ *I.H.Q.*, VIII, p. 784.

to the Mahāsaṅghikas. To me it seems that we need not go so far as to trace in the charges germs of schisms which later on appeared in the Buddhist Church, for the doctrines and rules of discipline were then in an undeveloped state and it must have taken a few decades since then for their development into a clear-cut shape.

CONCLUSION

Once more we can safely revive the Russian savant's contention of 1887 "that the Council was originally a tribunal composed of monks to decide the failings of Ānanda and Channa, and speaks of a time when the Vinaya was not yet codified, and that in course of time the story of the recitation of the piṭakas was added to it and the tribunal was given an appearance of a conclave with a theological and literary object."* This was a little modified in 1905 by Prof. La Vallée Poussin who would regard this Council as an enlarged Pātimokkha assembly. It will be our object now to show that it was so but with an object greater than that of a Pātimokkha assembly.

The kernel of truth embedded in the various accounts as it appears to me is that the principal motive of the Council, was to ascertain the *khuddakānukhuddakāni sikkhāpadāni*, abrogation of which was sanctioned by Buddha just before his demise. There must have been a good deal of difference of opinion about the interpretation of the lesser and minor precepts, and it was to settle this difference that Mahākassapa took the initiative to collect the seniormost monks, and have their approval of the rules that would be recited by Upāli, who had been praised by Buddha as the foremost of the Vinayadharas. As required by the rules of a Pātimokkha assembly, the preliminaries (*uposathakamassa pubbakarāṇa-pubbakiccāni*) were gone through, viz., the selection of the monk who was to put questions relating to Vinaya (in this case, it was

* *La Concile de Rājagṛha*, Intro., p. ii.

Mahākassapa) and the monk who would answer them* (i.e. Upali). After this and other preliminaries, the question of *parisuddhi* had to be brought up, and so the turn of Ānanda came. As he was not really guilty of any ecclesiastical offence, he had nothing to confess, but the monks resented the heedlessness of Ānanda in certain matters, particularly in regard to non-ascertainment of the minor precepts that could be abrogated. Ānanda in deference to their wishes asked for forgiveness on this account as well as on other accounts and had his *parisuddhi*. Then the turn came of Upāli to recite the Pātimokkha rules, which in all probability he did, and there is unanimity of the accounts with regard to this. This was probably followed up by the infliction of *brahmadanḍa* by Ānanda on Channa. The story of the recitation of the Suttas by Ānanda, as suggested by Minayeff, was engrafted on to the account later on and that explains the wide divergences in the different traditions regarding the recitation of suttas. And it must be due to this interference by later writers that we find the formality of *parisuddhi* of Ānanda shifted from its proper place, the Dharmagupta Vinaya being the only text which put the *parisuddhi* in the proper place, i.e., before the recitation of texts.

EDITOR'S NOTE

[We are thankful to Dr. Dutta for his very interesting article but we do not agree with some of his conclusions, especially his acceptance of Minayeff's theory that the account of the recitation of Suttas was engrafted on to the account later on. Western scholars have a peculiar joy in doubting Buddhist accounts under-rating them as "traditions" and if they succeed in discovering variations in the different accounts, they build up their own theories, which, of course, may be wholly unwarranted. For instance, till the inscriptions of Asoka were read, many oriental scholars ridiculed the accounts of Asoka given in the "Mahāvamsa". But we know how the inscriptions corroborate the accounts given in this much maligned book.

There is no adequate reason to doubt that the Suttas were recited in the first Council, as, if the necessity to decide the Vinaya was important, it was more so with regard to the Suttas, being the main teaching of the Master. This is common sense but, of course scholars often disregard common sense relying on the tradition of not accepting accounts of events which had taken place thousands of years ago, unless they gave evidence of a mathematical accuracy.

Eds.—Maha Bodhi.]

* *Supātu me bhante saṅgho, yadi saṅghassa pattakallam, ahaṃ itthannāmaṃ vinayaṃ puccheyyāṃ.*

† *Supātu.....pattakallam ahaṃ itthannāmena vinayaṃ puṭṭho vissajjeyyāṃ.*

THE KEY WORD

BY BRAHMACARINI EVELINE G. ROBINSON

Thieves, highway robbers, safe-breakers, card-sharpers, swindlers, skilled forgers, dope traffickers, crooks of all grades including the murderer, have to possess a certain mental faculty known as "Wit".

"Wits" in the above cases, are mental weapons used as a security from being "found out", to be used to fight the Law, the police, the detective. What matters to the criminal is to commit his deed against Law and Order in such a way that he will not be found out. In one criminal the wits will be obtuse and dull, in another the wits will be so organised, so acute, sharp and subtle, the man or woman criminal will gain international fame and be regarded with awe and reverence by others of his kind.

My pocket dictionary describes "Wit" as Intellect, Sense, a Humorist, and Intellect as "the understanding faculty".

Broadly speaking, some of us at the moment are surrounded with securities, others have to work for securities, and others who do not do honest work live by their wits to gain security.

This is not the place to discuss the aspect of circumstances which promote criminals ; but what I want to suggest is—that the wit exercised by an intelligent criminal is a mental quality which should be considered by the serious Buddhist who is struggling to penetrate his ignorance, to experience enlightenment, that essence behind all worldly contrasts and oppositions and which frees a human being from physical death.

As Buddhists, we discuss points in the doctrine, and in our way we do all we can to exercise good-will, friendship ;

not to harm any living thing or kill, not to steal, not to commit any immoral act.

All these meritorious deeds are not only a help to us, but such acts in themselves are for the betterment of mankind, for the happiness and welfare of the human race. An individual has only to put these good qualities into action, for him to experience the results in themselves. Even if he does not bother about the results of his good actions, he must realize, he cannot help noticing a certain Becoming in himself, this everpresent state of change or development going on in one direction or the other, mentally and physically.

People who call themselves Buddhists promote the Buddhist Movement either to its detriment or to its advancement. There are Buddhists who are indifferent to the Teaching, there are Buddhists who live simple lives in the Eight Fold Path, there are others who retire from the world to enter a monastery or a nunnery, and there are others who keenly interested in Buddhism in all its aspects, study Pāli, Sanskrit, write helpful articles, deliver lectures and form meetings, missions and congresses.

To my Buddhist brothers and sisters, to the individual man and woman, I say—all your efforts to lead the Buddhist life, are not enough. Our efforts are inefficient.

I am not talking of our Buddhist organisations, our magazines, the time we get up in the morning, the amount we eat, whether we do our daily meditations or not, the clothes we wear, but of that subtle element of laziness of which there are two kinds ; laziness of which we are conscious, and laziness of which we are unconscious due to our spirit not yet being pure. To become conscious of their unconscious laziness may take the individual years of a special kind of training. So the most we ordinary Buddhists can do, to help ourselves, to get rid of our conscious laziness and worldly distraction, a fundamental hindrance to enlightenment, is to cultivate a certain mental faculty which is to be

found in every line of the Buddhist Scriptures—the key word, Awareness.

The All-Enlightened One preached his Universe Doctrine because he was completely, supremely aware of himself ; and completely and supremely aware of his surroundings, his environment. He was at one with his surroundings.

We can learn off all the doctrine, we can learn Pāli and Sanskrit, we can discuss the most abstruse points in the ethico-philosophical system of the teaching, or we can just be men and women living simple lives in the Eight Fold Path without any learned knowledge of the doctrine. Whatever lives we lead, unless we grasp this key to the teaching, we shall always remain hammering on the door of enlightenment with our ignorance.

We all must make a start somewhere, and it is to ourselves we must look in the first place.

We can help each other by the example of our lives, but our private fears, likes and dislikes, can only be solved by our own individual effort.

As human beings we should live without fear and to the fullest capacity of our being ; but how can we when in our laziness we allow superstition, fear, greed, hatred, all accompanied by delusion to arise, to ensare and distract our senses

To cultivate this mental Awareness is not easy. It needs strenuous effort to make our mind work at its full capacity, at concert pitch when there is no outside influence at work to keep us up to the mark like the criminal who is always on the alert through fear of being caught.

As Buddhist we should not know the word fear, but we do because we do not understand our surroundings, we are not aware of ourselves. We are always in a state of trying to escape from our surroundings, from the politician with his system of governing the country to the woman who paints her finger nails.

How many of us are aware of the motive behind our opinions, the motive behind our actions! Why is it we are always seeking security in its many forms, or going to that teacher or this guru for instruction, or joining the various societies we do join? Are we aware of the motive behind that person's opinion we admire so much?

We do not seem able to look upon life spontaneously as a whole. Memories of the past keep crowding into the mind, hindering our actions on the everlasting present. So with our false state of mind we create a false environment, and in our conflict with our surroundings we battle along at one end getting what security we can for ourselves and at the other end trying to drag ourselves out by some religious system or other.

With this subtle weapon Awareness, we can pierce our environment and live to the full capacity of our being. All of us can learn something from each other even from the criminal who with senses alert endeavours to outwit Law and Justice.

So we too must outwit our wrong views with our weapon Awareness, which though it shines brightly with constant use, becomes instantly dull at the first breath of laziness and distraction.

A thing may either evoke faith in abundance but yet in itself prove empty, vain, and false ; or, it may fail to inspire faith but yet in itself prove real, veritable and sure ; maintenance of a truth does not entitle an intelligent man to aver that here alone resides all truth and that everything else is vain.

Canki Sutta.

IMPRESSIONS OF KOREA, MANCHUKUO AND RUSSIA

BY B. L. BROUGHTON, M.A. (OXON)

(Mr. B. L. Broughton, M.A. (Oxon), the President of the British Maha Bodhi Society, who recently returned to England from Japan taking the overland route, writes to the Editor about his experiences in the countries through which he had passed (Korea, Manchukuo and Russia—Ed. Maha-Bodhi).

The journey through Russia was very interesting, as I can now say that I have visited nearly the whole of Asia.

Korea, the first country through which we passed after leaving Japan, appears to have great natural beauties, but the population is very sparse, one travels for miles without seeing a house. The Korean villages all showed a much lower standard of life than Japan; the houses were mere earthen huts with thatched roofs and no glass windows.

You might expect to hear tales of brigands in Manchukuo, but we found the country perfectly peaceful; true, there were soldiers, Manchukuo or Japanese, at every railway station, and from Hsinking to Harbin we had a military guard on the train, but the presence was quite superfluous, the journey could not have been freer from danger in England. The countryside of Manchuria is not specially interesting; Mukden seemed a fine old city, but we only passed through it. South Manchuria was very hot and dry but when we reached Harbin we encountered a chilly downpour.

We drove to a Russian hotel where everything bore a shabby poverty-stricken air, not a bad symbol of Harbin itself. Harbin was founded by the Russians during their occupation of Manchuria prior to the Russo-Japanese War, and although now on Manchukuo territory, is still a half Russian town, a sort of last refuge of old Tsarist Russia. At the railway station

there was a large shrine such as were to be seen in every railway station in Russia in pre-revolution times, and in the city is a large Russian Cathedral and many Churches, the newest was unfinished when the revolution broke out, and the building was never finished owing to lack of funds, so the building, a quaint, gaudy derelict will no doubt slowly crumble into ruin. The means of conveyance in Harbin are Russian droshkies ; very old and dirty. There are no sights of interest in Harbin, its only ornament is a public park of modest dimensions. The most prosperous people appear to be the Chinese, who own most of the best shops, and we got an excellent lunch at a Chinese restaurant.

Next morning we reached Manchuli, the farthest outpost of Manchukuo, a dreary little village of one street. At Manchuli we took the trans-Siberian train, and in less than an hour reached the Russian frontier, where we had to get down and proceed to the Soviet customs office, a building decorated with a dirty red flag. The officials were surly and suspicious and turned over everything especially my books, which as they mostly dealt with religion, the opinion of people seemed to excite contemptuous disgust. The eastern part of the Railway has not been repaired since the Tsar's time, and the train rocked horribly.

The menu on paper looked excellent, but official statements mean anything or nothing in Russia, and half of the things on the menu were not to be had. Vodka was a special treat.

Siberia is a miserable country ; the only villages seemed wretched groups of shacks around the railway stations. The people looked miserably poor and sullen, after the urbanity of Japan it was depressing to see so many gloomy faces, the children in particular who swarmed begging round the train at every stopping place, had the curiously old expression which want and privation produce.

A curious feature was the number of soldiers everywhere ; the Soviet State began with a pacifist programme, but

now it appears militaristic in the highest degree. At one place we were delayed by a breakdown on the line for twelve hours.

In the matter of language German is almost indispensable, all the train attendants understand it, although they always replied in their own tongue.

All classes dined in the same saloon, and during meals we were entertained with excellent radio broadcasts ; if the food had been as good as the music, there would have been nothing to complain of. Communistic equality goes no further than providing a common dining saloon ; the poorer "comrades" travel third class in carriages resembling horse boxes. The country became much more pleasing the farther west we went, forest of birch and fir replaced the endless grass lands of the Steppe.

We had one day at Moscow. It is a curious city. In the streets the best dressed people were young men carrying vallets like bank messengers ; everybody else wore workmen's dress. We were taken to the tourist bureau and conducted in small parties in taxis in charge of interpreters. Strange to say, we were not taken into any building ; the Kremlin is, of course, closely guarded, for Stalin feels almost as unsafe as his predecessor, the Tsar. In front of the Kremlin is the tomb of Lenin, a curious building like the low pyramid of terra cotta. Two red guards with fixed bayonets guarded the entrance to the holy of holies where we were not taken. We were also shown the Moscow Aerodrome, a huge place, and some excellent new model dwellings.

Progress has undoubtedly been made ; a German gentleman of our party said that when he was in Moscow seven years previously there was not a car in the streets ; now there are a fair number.

We saw the outside of the nunnery where Peter the Great imprisoned his sister Sophia but all churches are closed and kept merely as national monuments.

Shops looked shabby and untidy, there was a melancholy about Moscow which made everybody glad to leave it. Russia is certainly no Utopia, although a land of interesting possibilities. One thing was very significant: at the frontier station Polish guards looked under the carriages for stowaways, trying to escape from the Soviet paradise. We spent the week end in Berlin, where we had a delightful time.

Last November we went upto London and attended the Sunday meeting of the British Maha Bodhi Society and saw Mr. Daya Hewavitarne and Dr. Fernando. I hope they will have a bhikkhu before long; one is certainly needed.

It is just like a poor, needy, and destitute wretch for whom folk should reserve a joint he does not want, telling him he has got to have it—and to pay for it. Just in the same way it is without the assent of recluses and brahmins that brahmins lay down the law about service. For myself, I neither assert that all service is to be rendered nor that all service is to be refused. If the service makes a man bad and not good, it should not be rendered; but if it makes him better and not bad, then it should be rendered. This is the guiding consideration which should decide the conduct alike of nobles, of brahmins, of middle class men and of peasants.

Esukari Sutta.

But, here, I see Bhikkhus joyous and joyful, elated and exultant, buoyant and cheerful of mind, without a care or a worry, tranquil, subsisting on what others bestow, with hearts as free as wild creatures. Surely, thought I, it is because they find in the Lord's teachings a high excellence not elsewhere discerned by them before.

Dhamma Cetiya Sutta.

THE TRIENNIAL REPORT OF THE KASHMIR-RAJ BODHI MAHA SABHA SRINAGAR

(Continued from page 67 of the last issue).

THE CONDITION OF THE BUDDHISTS OF LADAKH.

Economic:—It is perhaps no exaggeration to say that no community on the face of the earth is poverty-ridden to the same degree as the Buddhists of Ladakh. As if to provide an offset for the patience, endurance, energy, industry and integrity with which the Ladakh Buddhist is pre-eminently endowed, nature has placed him in an environment in which softer clay could hardly carry on the struggle for existence. From the bleak sandy wastes he extracts with amazing perseverance every ounce of crop that they possibly can yield. Yet so barren is the land, that even a bumper crop can hardly suffice to raise him above the starvation line.

Agriculture is the main prop of his existence and his chief occupation. Industrial enterprise is conspicuous by its absence, and trade and commerce, both local and foreign, are the monopoly of other communities. Those for whom there is no scope for agriculture—and they are many—live by menial labour, and are worse off, if that were possible, than their agriculturist brethren. The whole population being illiterate in the modern sense, their share in the public services is almost nil (*see appendix A*). No wonder, then, that their standard of living is incredibly low. A few handfuls of parched *grim* (an inferior kind of wheat) flour mixed with water or tea makes up their usual dietary, supplemented, of course, with copious libations of Chhang. A pinch of salt, a little vegetable are luxuries and, as for a little rice,

it would be heaven itself! Very often the starving person is seen ravenously gobbling up the leavings of food cast on the ground by the opulent foreigner. Yes, he will even glean scattered grains of boiled rice as if they were so many precious pearls to put them into his hungry maw.

As for his attire, a long gown, greasy and dirt-laden and tattered, very often reduced to rags—one gown may last a life-time or more—does duty for full dress, summer and winter. It may never go to the wash, and may never be changed unless, by sheer decay, it is resolved into its original elements. That the colours in which the above picture has been drawn are not too thick, is proved by the testimony of impartial and disinterested travellers and others who have faithfully recorded their observations in their writings.¹

A scientific survey of the economic condition of the Buddhists of Ladakh is furnished in a nutshell (see appendix B) which we hope will repay perusal by bringing home the intolerable conditions under which these men pass their days.

(To be continued).

Looking back upon what I went through, my heart throbs involuntarily and sweat pours down. That in the dangers which I encountered whether riding or on foot, I did not spare my body, was because I kept my object steadily in view and concentrated upon it a simple honesty of purpose. And so I could risk my life in places where there was no certainty of escape, in order to accomplish even a minute fraction of what I had hoped for.

FAHIEN, the famous Chinese Buddhist Traveller.

¹ Travels in the Himalayan Provinces—Moorecraft (1841).

Jammu and Kashmir—F. Drew (1875).

Picturesque Kashmir—A. Neve, F.R.C.S. (1900).

Code of Tribal Custom—Thakar Singh (1911).

The Realm of the Gods—C. M. Euriquez (1915).

Magic Ladakh—Major Compertz (1928).

In the World's Attic—Henrietta Sands Merrick (1931).

An Echo of the unknown—Amar Nath (1931).

SIGNATORIES TO THE BUDDHAGAYA BILL

To,
The Secretary,
To the Government of India,
Legislative Assembly Department,

Dear Sir,

Please take notice that we shall ask leave to introduce at the Budget Session of the Legislative Assembly a Bill to make provision for the restoration of the Buddha Gaya Temple and its premises to Buddhists and for the better management of the same; and Annexure (copy enclosed).

The Governor-General has been pleased to accord sanction required by Section 67 (2) of the Government of India Act.

We also authorize you to enter our names in the numbered lists for the days allotted for non-official Bills.

Yours truly,

LIST OF SIGNATORIES

1. Bhulabhai Jivanji Desai,
(Bombay Northern Division—Non-Muhammadan Rural).
2. Govind Ballabh Pant,
(Rohilkund and Kumaon Division—Non-Muhammadan Rural).
3. M. Asaf Ali,
(Delhi—General).
4. Abdul Matin Choudhury,
(Assam Muhammadan).
5. Sant Singh,
(West Punjab-Sikh).
6. N. C. Bardoloi,
(Assam Valley—Non-Muhammadan).
7. Sri Krishna Dutta Paliwal,
(Agra Division—Non-Muhammadan Rural).

8. Jogendra Singh,
(Fyzabad Division—Non-Muhammadan Rural).
9. K. L. Gauba,
(East Central Punjab-Muhammadan).
10. N. V. Gadgil,
(Bombay Central Division—Non-Muhammadan Rural).
11. Khan Sahib,
(N. W. F. P.—General).
12. Ram Narayan Singh,
(Chota Nagpur Division—Non-Muhammadan).
13. Nilkantha Das,
(Orissa Division—Non-Muhammadan).
14. H. A. Sathar H. Essak Sait,
(West Coast and Nilgris-Muhammadan).
15. Hooseinbhoy A. Lalljee,
(Bombay Central Division—Muhammadan Rural).
16. G. V. Deshmukh,
(Bombay City Non-Muhammadan Urban).
17. Sham Lal,
(Ambala Division—Non-Muhammadan).
18. Mathuradas Vissanji,
(Indian Merchants Chamber and Bureau—Indian Commerce).
19. M. A. Baqui,
(Rajshahi Division—Muhammadan Rural).
20. Choudhri Raghubir Narain Singh,
(Meerut Division—Non-Muhammadan Rural).
21. Mangal Singh,
(East Punjab-Sikh).
22. Qazi Mahommad Ahmad Kazim,
(Meerut Division—Muhammadan Rural).
23. Umar Aly Shah,
(North Madras—Muhammadan Rural).
24. N. G. Ranga,
(Guntur cum Nellore—Non-Muhammadan Rural).

25. Dewan Lalchand Navalrai,
(Sind—Non-Muhammadan Rural).
 26. Shri Krishna Sinha,
(Gaya cum Monghyr—Non-Muhammadan).
 27. B. B. Varma,
(Muzaffarpur cum Champaran Non-Muhammadan).
 28. Satya Narayan Sinha,
(Darbhanga cum Saran—Non-Muhammadan).
 29. V. V. Giri,
(Ganjam cum Vizagapatam—Non-Muhammadan Rural).
 30. U. Thein Maung, Burma.
 31. Dr. Thein Maung, Burma.
 32. U. Ba Si, Burma.
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NOTES AND NEWS

Wesak Number of the Maha Bodhi

The Sacred Wesak Full Moon falls this year on the 6th May and therefore the May issue of this journal will be a special number as usual to mark the sacred occasion. The number of pages will be increased to nearly 100 and the issue will be profusely illustrated. Eminent writers on Buddhism from all over the world will contribute articles, while the illustrations will include the latest frescoes executed by Mr. Kosetsu Nosu in the Mulagandhakuti Vihara, coloured painting of Lord Buddha from an ancient Buddhist temple in Afghanistan, etc. Articles, news items, and photographs intended for the issue should be sent to the Editors before the 26th April while orders for extra copies should reach the Manager before 1st May. The Wesak Number of the Maha Bodhi is a unique publication and would be a very acceptable Wesak present. The price this year will be only As. 12 and

as only a limited number of extra copies will be available, orders should reach the Manager on or before the specified date.

* * * * *

A Correction

Mr. Sri Nissanka, Bar-at-Law, writes to say that our note published in the November, issue regarding the Ananda Bodhi Sapling taken to Ceylon last year is incorrect and sends the following as the true version :

In your edition of the Maha Bodhi Volume 43—November, 1935 at page 561 you have stated that the Ananda Bodhi Tree Sapling was a gift from Revd. U Ahsaya to Mrs. Bhadrawati Fernando (Mrs. W. D. Fernando). This is incorrect. Will you please state by way of correction that the Ananda Bodhi Tree Sapling was grafted at the request of Mr. Sri Nissanka, Advocate of Ceylon, four years ago at Sravasti and was handed to Mrs. W. D. Fernando to be conveyed to Ceylon for the purpose of delivery to him, last year?

* * * * *

Chinese Udāna

In the list of sacred books, found in the Vinaya of the Mahāsaṅghika school, both Itivuttaka and Udāna stand in the Miscellaneous Collection, corresponding to our Khuddaka Nikāya. No Chinese Udāna has yet been found, but the story of Dabba the Mallian being self-cremated in the fires of his own thought ((Udāna viii. 9 & 10) occurs in both the fourth and fifth century versions of the Classified Collection.

ALBERT J. EDMUNDS.

FINANCIAL

Income and Expenditure of the Maha Bodhi Society for the month of January, 1936.

INCOME.

<i>Sarnath Vihara a/c.</i>		
Bhutan party	...	48 0 0
Miscellaneous	...	49 12 0
<i>Book Agency a/c.</i>		
Sales and V.P. receipts	321 13 0	
<i>Sarnath Institute a/c.</i>		
Mr. M. T.D. Cornelis	10 0 0	
Dr. L. A. Rajapakse,	5 0 0	
A Sikh Merchant	...	7 0 0
Miscellaneous donations	52 1 0	
<i>Sarnath M.B.S. a/c.</i>		
Membership fee	...	5 0 0
Miscellaneous donations	21 0 0	
<i>Dharmaduta a/c.</i>		
Subscription	...	35 8 0
Sarnath Bldg. A/c.		
Brahmachari Govinda		
gave for extension	20 0 0	
Carried over	...	575 2 0

EXPENDITURE.

<i>Sarnath Vihara a/c.</i>		
Stone Tablet	...	14 0 0
Durwan for Nov. & Dec.	21 8 0	
Candles, Incense etc.	11 12 6	
Furniture	...	46 8 0
<i>M.K.V. Garden a/c.</i>		
Bricks for drain	...	51 4 0
Coolies	...	25 5 6
Malies	...	40 0 0
Repairs to tools	...	0 8 0
<i>Book Agency a/c.</i>		
Postage etc.	...	22 14 3
Books	...	40 5 0
<i>Sarnath Institute a/c.</i>		
Salaries	...	21 8 0
Rly. fare etc.	...	106 12 0
Stationary, Medicine,		
Books, clothes etc.	...	42 1 3
Food a/c.	...	129 6 0
<i>Sarnath Dispensary a/c.</i>		
Furniture advance	...	15 0 0
Stationary etc.	...	8 12 6
Sadananda's a/c.	...	27 15 6
<i>Sarnath M.B.S. a/c.</i>		
Postage & Telegrams	28 3 6	
Propaganda work	...	101 0 0
Land Revenue	...	6 7 7
Stationary, newspaper,		
carriage etc	...	21 14 0
Sripal's a/c.	...	10 13 0
Duplicating machine	155 13 0	
<i>Dharmaduta a/c.</i>		
Postage	...	0 4 0
Sarnath Bldg. a/c.		
coolies	...	46 9 9
Materials	...	25 0 0
carried over	...	1021 9 4

INCOME.

Brought forward ... 575 2 0

*Free School a/c.*Grant from District
Board, Benares ... 20 0 0*M. B. Middle School a/c.*Baba Raghavadasji's
donation for 2 months 50 0 0
Japanese Doctor ... 10 0 0*Malabar Mission a/c.*Donation of Seth Jugal
Kishoreji Birla ... 300 0 0*Calcutta M.B.S. a/c.*Mr. Jinendradasa ... 5 8 0
„ Upali Ekanayake 12 0 0
„ Soylias Mendis 5 0 0
Dr. W. Y. Evans
Wentz ... 25 0 0
Mr. L. B. Bandaranayake 25 0 0
Hall Rent ... 7 0 0
Book Agency a/c. Sales 8 13 0*M. B. J. a/c.*

Subscription ... 79 8 0

Total ... 1,122 15 0

EXPENDITURE.

Brought forward ... 1021 9 4

*Free School a/c.*Salary of teachers ... 54 0 0
Black-board & stationary 6 6 0*M. B. Middle School a/c.*Salary of teachers ... 113 0 0
Rent of Building ... 25 0 0*Gaya a/c.*Free School Teacher 10 0 0
Durwan 2 months ... 16 0 0
Tax ... 3 6 0
Priests for January 25 0 0*Buddhagaya a/c.*Expenses ... 20 2 0
Publication a/c. ... 19 1 6
Anniversary a/c. ... 2 0 0*Malabar Mission a/c.*Sent to Mr. C. Krishnan
for 4 months ex-
penses ... 200 0 0*Calcutta M.B.S. a/c.*Postage & Telegram 8 1 3
Charity ... 4 0 0
Foreign telegrams ... 51 3 0
Electric Bill ... 24 11 6
Telephone Bill ... 22 10 0
Electric repairs ... 2 8 0
Wimalananda's a/c. 12 5 0
Salaries ... 61 8 0
Carriage, soap, sta-
tionary etc. ... 16 7 9
Food a/c. ... 114 5 9
S. N. Barna's Probate 30 0 0
Building a/c. Repairs
in part ... 300 0 0
Book Agency a/c.
Books ... 138 9 6
Postage ... 0 4 9*M.B.J. a/c.*Paper ... 39 6 3
Proof Reading ... 6 0 0
Stamps ... 61 5 3*Brahmachari Govinda's*

a/c. ... 120 0 0

Total ... 2,528 14 10



In Remembrance



The Late Ven. Sri Devamitta Dhammapala
whose third death anniversary
falls on the 29th April.



THE MAHA-BODHI

FOUNDED BY THE ANAGARIKA H. DHARMAPALA
IN MAY 1892.

अथ भिक्षवे चारिकं बहुजनहिताय बहुजनसुखाय लोकानुकम्पाय अस्माकं
हिताय सुखाय देवमनुस्मानं । देवेभ्य भिक्षवे धर्मा आदि कल्याणं मन्त्रं कल्याणं
परिवीक्ष्य कल्याणं साधुं सत्यं चैव परितुष्टं ब्रह्मचर्यं पश्यामि ।

"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."—MAHAVAGGA, VINAYA PITAKA.

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APRIL, B. E. 2479
C. E. 1936

[No. 4.

VAISAKHA CELEBRATION

Appeal for Funds.

The thrice sacred festival in commemoration of the birth, enlightenment and Mahaparinirvana of the Buddha Sakya Muni, will be held under the auspices of the Maha Bodhi Society on the 6th may, 1936 at the following places :— Calcutta, Buddhagaya, Gaya, Sarnath and other centres of the Society. Funds will also be sent towards the celebrations at Kusinara and Lumbini.

The programme of celebration includes the holding of public meetings, feeding of the poor, presents to hospitals,

dana to bhikkhus and illumination of the sacred places. The success of the programme will depend on the funds available for the purpose. It is estimated that at least Rupees one thousand (Rs. 1,000/-) will be necessary to carry out the full programme. May we, therefore, appeal to the Buddhists of India, Burma, Ceylon and other countries to contribute this small amount and enable us to carry out the programme in its entirety.

Many of the readers of this journal may not know that the celebration of this sacred event was, for the first time, inaugurated in India by our Society in 1896 and ever since it has been continued without a break. Since then many other organisations have followed the example of our Society and the event is being observed at numerous places. Years ago some of the donations towards this celebration have been as large as Rs. 200 but we regret there has been a great decline in such generosity. We, however, trust that this year will see a revival of the previous enthusiasm and that the sum of Rs. 1000 estimated will be fully subscribed.

If all our readers make it a point to send their quota, it will not be difficult to make up the amount. May I appeal to each and everyone who can afford to send a contribution and help forward the Buddhist work in India.

DEVAPRIYA VALISINHA,
General Secretary, Maha Bodhi Society.

It is wonderful, Sir, it is marvellous, what a tamer of the untamed the Lord is, how he quells the unquelled, and how he calms the uncalmed ! Here is one whom I could not subdue with cudgel and sword ; but without either cudgel or sword the Lord has subdued him !

King Pasenadi to Buddha.

A BUDDHIST'S PRAYER

BY ALASTAIR MACDONALD TAYLOR.

I take my refuge in the Law
That from Life's Wheel I may win free ;
I take my rest in Him who saw
Nirvana 'neath the Bodhi-tree.

I lay my heart within His heart,
I place my mind within His mind ;
I seek at-one-ment—not apart
Can he remain who Truth would find.

I must be tranquil, freed from wrath,
And nothing seek that brings desire ;
To tread the Noble Eight-fold Path,
And welcome pain as purging fire.

To think no evil, and forbear
From doing aught that is not Good ;
But ever for the Right to dare,
And strive for Mankind's brotherhood.

To know that justice rules the earth,
To love all life as part of God* ;
To know that Death can bring but Birth—
This is the Path Gautama trod.

Compassionate One ! Thou art the Sum
Of all these Truths which make men free ;
I sink : Om Mani Padme Hum.
A Dewdrop in the Shining Sea.

* Buddhism does not admit the existence of a "God"—*Editor, Maha Bodhi.*

IN MEMORIAM

The third anniversary in commemoration of the death of Sri Devamitta Dhammapala will be held in Calcutta, Sarnath and other centres of the Mahabodhi Society on the 29th of this month.

The question of caste oppression has of late assumed an unprecedented importance in the press as a result of the threat held out by the Harijans to leave the fold of Hinduism. Leaders of different communities have sent appeals, urging Dr. Ambedkar, the mouthpiece of the Harijans, to consider their respective claims before going over to a new religion. Dr. Ambedkar has so far refrained from taking a decisive move.

The outcry raised by the Harijans against the various grievances from which they suffer as a result of long-standing social prejudice has stimulated the desire for reform within the Hindu Society. This is a critical time in the socio-religious life of the country and the greatest care and effort are needed to arrive at a solution, maintaining the integrity of the Indian Society. The door is open to Harijans to embrace Buddhism by which means they will be able to secure their self-respect as well as their continuity as a part and parcel of great Indian civilisation.

The times through which we are passing forcibly remind us of a period in Sri Devamitta's life, when he engaged in a relentless campaign in Ceylon for securing a greater cleanliness, orderliness, justice and truth in the Sinhalese society. At the time he fought he chose for his attack those fashions which were then in the greatest vogue, including the wearing of European costume, giving children European names, and the treating of the uncultivated with a contemptuous superiority. His programme was more varied than this and made him most unpopular among a section of the community.

But unselfish, heroic labours such as he habitually performed required imagination or the distance of time for their true appreciation and his friends and countrymen now enthusiastically label him as a great benefactor of humanity. The endless patience and energy which he showed in winning his country men to his views regarding the manner in which a community could achieve progress have once more become a vital necessity and this time in India where ancient tradition imposes an unjustifiable rigour upon vast masses of the population. Our leader has taught us by his life and work not to lose patience, holding fast to the ideal. The movement which was his child and nurseling has spread to several countries in the East and the West and the Mahabodhi Society has now become as much a religious as an educational movement.

Starting life as a religious teacher with no money to back him and no academic degrees to win easy recognition for him, Sri Devamitta determined to do great things for Buddhism and by the force of will, industry, and high talents and an enthusiasm which he knew how to communicate to others, he carried out a plan of activity which included three continents within its scope. He was scarcely more than twenty-five when he received invitation to go to the Parliament of Religions in Chicago. There in the midst of scholars, philosophers, and religious teachers from every country he achieved the most flattering recognition as a teacher of pre-eminent ability. His name travelled to distant countries. Mrs. Foster of Honolulu attached herself to him as a disciple and offered large donations for furthering the projects of the Mahabodhi Society. One thing leads to another and from being a purely religious organisation, the Mahabodhi Society became the promoter of education, founder of schools, colleges, hospitals, and industrial institutions. Branches of the Society were established in Colombo, Kandy, London, New York, Rangoon, Calcutta, Sarnath, Madras and other places. Weekly and monthly journals were started and are being still maintained as organs

of the Mahabodhi Society. The crowning work of Sri Devamitta's life was the Mulagandha Kuti Vihara at Sarnath which besides being a noble structure delighting the heart of the beholder is a significant attempt for reviving the traditions of the ancient Indian Architecture.

The last unfulfilled dream of Sri Devamitta's life was the organisation of an international seat of Buddhist learning at Sarnath in the shape of a University. He passed away before the work could be taken up. But any one who had the privilege of knowing Sri Devamitta would not hesitate a moment to predict success for this plan if the great worker had lived for a few years more to address himself to it earnestly.

As our readers know a move has already been taken to organise a University. Our success so far has been meagre. In paying our annual public homage to our great leader we feel that more than words of praise and appreciation he would have cherished some achievement worthy of his memory from those who are so eager to honour him.

I assert that lineage does not enter into a man's being either good or bad ; nor do good looks or wealth. For, you will find a man of noble birth who is a murderer, a thief, a fornicator, a liar, a slanderer, a man of bitter tongue, a tattler, a covetous person, a man of rancour or of wrong views ; and therefore I assert a noble birth does not make a good man.

Esukari Sutta.

PROBLEM OF ANATTA

BY ARYA DHARMA.

During the 43 years of its existence no subject has been discussed in this Journal, which is of more absorbing interest than this question of *Anatta*.

It is therefore nothing but fitting that the 44th. volume should open with this profoundly edifying theme. Your readers will join me in expressing our gratitude to Mr. Christmas Humphreys and the Ven. Jagadisa Kassapa for their learned contributions on the subject.

I have read and re-read both the articles with close attention, but I feel that something slips through the fingers. I simply cannot grip it. That eminent philologist Mrs. Rhys Davids once characterised the All-Enlightened One as "a gentleman of no metaphysical training." Perhaps it is due to my own utter lack of a 'metaphysical training', or more likely my innate density that I am unable to follow either of these two learned gentlemen.

It was a Greek philosopher who pronounced the wise dictum that before launching into a discussion the best thing to do was to define one's technical terms. The whole trouble I venture to say would have been obviated if this wise precaution had been taken.

Let us first take Mr. Humphreys. He uses the words: 'Self', 'self', 'higher self', 'lower self', 'Ego', 'individuality', 'Life', 'the fragment of potential Buddhahood', etc. The Ven. Kassapa uses in addition the words: 'Soul', 'Spirit', 'Spiritual Self', 'Indental-Individual-Self', 'Material-self', 'Living-Self', 'Life', 'personality', etc. (Mark the capital letters).

Now let us put the categorical question: Do all these technical terms or any of them equate the Pāli word *Atta*?

Until this point is settled as a preliminary point, we shall be pursuing shadows!

It is gratifying to note that our learned friends are agreed upon one point *viz.*, "The Self which is itself an ever-changing, growing, ever-becoming compound of qualities, which moves towards enlightenment."

Mr. Humphreys states that the "Buddha *expressly implies* the existence of this Self and never denies it." Mark the paradoxical phrase *expressly implies* which Mr. Humphreys is obliged to coin! He ventures further and says "And I claim it is the Message of the All-Enlightened One." Fancy: The *expressly implied Message* of the Omniscient One!

The Ven. Kassapa evidently not satisfied with this *expressly implied Message*, goes one better and says: "The Buddha has maintained the Living-Self ever-becoming, ever-growing etc., which attains the liberation or Nibbāna."

The Ven. Kassapa distinguishes between the Soul which is "eternal unchanging and primeval" as stated in the Bhagavat Gīta and this "Living-Self" and evidently condemns the former as *Sassata-vāda*. But the trouble is: Mr. Humphreys is not satisfied (if I am not mistaken) with this denial. He is anxious to know: "what moves towards Nibbāna and enters it", if there is no eternal Soul? Mr. Humphreys goes further and says: "this fragment of potential Buddha-hood slips into the Shining Sea of pure Enlightenment" or "the universal consciousness"—Nibbāna.

Mr. Humphreys' position is set forth in a pamphlet entitled: "Buddhism Applied" (published by the London Buddhist Lodge of which he is the President), where it is written about an "*immortal Self which never left Nibbāna.*"

It is therefore conclusive that Mr. Humphreys pins his faith to an immortal Soul, which ultimately merges in Nibbāna or "universal consciousness" as he calls it, whereas the Ven. Kassapa is not prepared to go beyond a "living Self ever-growing ever-progressing", etc., which is therefore subject to *Anicca*.

Now, neither the Master nor His followers have any quarrel with those who choose to believe in such a "changing" Self or Soul. Forsooth, the Buddha has not only not denied such a Soul but also not condescended to notice such an irrelevant thing. Let there be a soul corresponding to each of the six senses and even more. So long as they are one and all subject to *Anicca*, such souls cannot possibly "enter Nibbāna" to use Mr. Humphreys' expression.

What the Buddha has revealed is compared to a handful of Sinsapa leaves, whereas what He has left unrevealed is like unto the Sinsapa-forest. "This ever-growing, ever-becoming Living-Self", for all we know, may be discovered in the Sinsapa-forest, but we fear a superior to a Supremely Enlightened One will be required to reveal what is left unrevealed by the Supremely Enlightened One.

I must confess I do not pose as a Pāli Scholar. Very far from it. Though a mere dabbler in Buddhism, I am deeply in earnest in seeking light on this crucial question of *Anatta*. I therefore heartily join Mr. Humphreys in his request for a reasoned and documented exposition by a competent scholar who will elucidate this knotty problem.

I have tried merely to clarify the issues but by no means to pronounce any verdict upon them.

My view is qualified, not absolute ; I condemn wrong conduct alike in the Bhikkhu and in the man with a home. With wrong conduct neither can attain to the true system or to Doctrine or to the right, but I commend right conduct in both alike : and with right conduct both alike can succeed.

Subha Sutta.

THE EIGHT GREAT PLACES OF BUDDHIST PILGRIMAGE*

BY RAI BAHADUR DAYA RAM SAHNI, C.I.E.,

(Late Director-General of Archaeology in India)

SIR FRANCIS YOUNGHUSBAND, YOUR HIGHNESS,

LADIES AND GENTLEMEN,

I am grateful for the inestimable privilege I have of addressing this distinguished audience. The noble work which is being done by the India Society is well known everywhere, and I wish the Society further success. In fact it is chiefly the India Society in England and the Kern Institute in Holland that specialize in making the work of the Archaeological Department of India known not only in the United Kingdom, but also in other countries. I had no idea, when I left India, that during my short stay in London I should be called upon to give a lecture, but I was unable to resist your Hon. Secretary's kind invitation. Unfortunately some of the slides I most wanted this evening have been broken in transit, and I have to content myself with those that have arrived in good condition.

The eight sacred places which form the subject of my talk this evening were those associated with some of the principal events of Gautama Buddha's life—that is, of his last historical existence, as distinguished from his previous 500 and more existences through which, according to Buddhist texts, the great being passed doing meritorious works and preparing himself step by step for the attainment of that supreme knowledge

* Lecture delivered before the Indian Society on September 19, 1935. Sir Francis Younghusband presided, and the audience included His Highness the Maharja of Baroda and His Excellency the Nepalese Minister in London.

known as Nirvana or Buddhahood. Visits to four of these holy places were enjoined upon his followers by the Buddha himself. It was at Kusinara, the capital of the Malla clan, to which the Master had travelled from Pataliputra in the eightieth year of his life, weary with sickness due to a dish of poisonous mushrooms (Sukara Maddava) eaten by him at the house of the smith Chunda of Pava, that he announced the fact of his impending decease. His chief disciple, Ananda, did not consider this little wattle-and-daub town in the midst of a jungle a fit place for the final passing away of the Master, but the Blessed One pacified his doubts by telling him that, in times gone by, this place was the Royal City of King Maha Sudassana, who was Lord of the four quarters, conqueror and protector. Ananda was grieved and asked whom, after the end of the Exalted One, the brethren of the Community would wait upon after the rainy season recess and how they would adore and venerate the Blessed One's memory. The best way of honouring the Tathagata is by continual fulfilment of the greater and the lesser duties and by rectitude of conduct, was the gracious reply. The brethren should, moreover, visit with feelings of reverence the four holy places—namely, the Lumbini-vana where the Master was born, Gaya where he attained to perfect wisdom, the Deer Park where the Kingdom of Righteousness was set on foot, and Kusinara where the Master entered Parinirvana or passed away finally. For, continued the Blessed One, "They who shall die while they, with believing heart, are journeying on such pilgrimage shall be re-born after death, when the body shall dissolve, in the happy realms of heaven."

The other four places of pilgrimage, with which the above four make up the Atthamahathanani, do not appear to be cited in the early Buddhist texts as places worthy of special veneration. They were the scenes of four of the principal miracles which the Buddha, much as he deprecated such performances by his followers, was himself compelled to resort to. One of these displays was given at Sravasti to confound Purana-

Kasyapa, the obstinate leader of the Tirthika or Nigrantha sect, whom the Master had failed to convince of the superiority of his own doctrine by other means. The heretic accepted defeat, and in despair tied a large jar to his neck, threw himself into the river and was drowned. It was after this miracle that, in accordance with the custom of his predecessors, the Buddha ascended to the heaven of the thirty-three gods, preached there to his deceased mother the Abhidhamma and descended to the earth at Sankasya by a triple ladder constructed by Indra's architect. The third miracle was enacted at Rajagriha, where, at the instigation of his jealous cousin Devadatta, an infuriated elephant was let loose to kill the Buddha, and the fourth when the Master vanished into the Parileyyaka Forest from Kausambi and was fed with honey by monkeys or wild elephants.

These and other acts of the Buddha must early have become favourite subjects with pious Buddhist artists, and it seems strange that, although no prohibition is traceable in the texts, no sculptural representations of these events earlier than the time of Asoka have survived. Perhaps they were in wood or other impermanent material and have perished. The only representation of a subject connected with the career of the Buddha, so far noticed on an Asokan monument, is that on the abacus of the capital at Sarnath, which shows the great Anotatta lake in which the Master bathed during his three months' sojourn in the Trayastrimsa Heaven to which reference has been made above. The Bharhut and Sanchi railings bear medallions showing Jataka stories with the great being clearly depicted in human and animal forms. The dread to portray the Bodhisattva as Siddhartha, the prince of the Sakya clan, continues, and a few scenes relating to this career are invariably delineated by symbols—*e.g.* by the throne with or without the Bodhi tree to represent his enlightenment, the wheel to indicate his First Sermon and the stupa to indicate his final extinction. The credit of finally determining the true significance of these and other symbols belongs, as you are

aware, to M. Foucher, whose extensive researches in Buddhist art and iconography have so considerably advanced the study of the subject. The Buddha image did not come into use in Gandhara or in the indigenous art until about the middle of the first century A.D. We are not concerned here with the vexatious controversy as to whether the artists of Mathura and Central India borrowed the Buddha image from the Greco-Buddhist sculptors on the north-west frontier, or whether they realized it independently from any influence from that quarter. M. Foucher is the chief advocate of the former view, while Dr. Coomaraswamy has brought together reasons based upon the dates of the earliest sculptures of the two schools, the forms of the throne and other motives and treatment of the hair, etc., to show that the Indian Buddha figure merely continued the ancient local tradition, and that the phrase "Greek origin of the Buddha image" was a misnomer. Be it as it may, the creation of the Buddha image supplied a long-felt demand in Buddhist art, and while the Gandharan sculptors hardly left any episode in the historical life of the Teacher unrepresented in stone, those of Mathura, Amaravati, Saranath, etc., reproduced these and numerous Jataka stories. To this period belong the earliest systematic representations of the four great events, sites of which were to be reverently visited by devout men and women after the Master's death. The episodes on these stelæ are arranged in chronological sequence from bottom upwards. It is noteworthy that the Amarawati reliefs continue to employ some of the earlier symbols side by side with the cult images of the Master, and that the postures or Mudras vary from those in the Gandharan and Sarnath examples. Stelæ depicting all the eight episodes do not appear to have come into use until the sixth or seventh century A.D., and it is not impossible that the worship of the sites of the four lesser miracles did not begin until that time.

During the palmy days of Buddhism these sacred places were maintained with care and adorned with religious edifices of various kinds. They fell to ruin about the twelfth century

A.D. and remained buried and forgotten until the Archaeological Department, under the able guidance of Sir John Marshall, took up the task of their exploration and resuscitation. The sites were first identified by that talented pioneer of Indian archaeology Sir Alexander Cunningham, and how successful he was in this task with the meagre facilities available in his time will be apparent from the fact that although some of his identifications were severely criticized and even rejected by Dr. V. A. Smith, their correctness has been conclusively established by architectural, sculptural and epigraphical records brought to light by systematic exploration. Followers of Buddhism all over the world may well be grateful to the Government of India, to Sir John Marshall and other officers* of the Department whose researches have enabled them to resume their holy pilgrimages which had been interrupted for several centuries.

After these introductory remarks I propose to recapitulate with you some of the noteworthy features of these places of pilgrimage and the principal results achieved at each of them. Lumbini, where the Blessed One was born, was according to the Buddhist texts, situated at a distance of some twelve miles from Kapilawastu, the capital of the clan of Sakyas to which the Buddha belonged. This was the first place visited by Asoka and his teacher Upagupta on their pilgrimage from Pataliputra (modern Patna). "Here the lord was born," said the teacher, and pointed out the very tree under which the Master was born. Asoka raised a shrine on this spot and distributed a hundred thousand ounces of gold. It is surprising that the texts make no mention of the inscribed Asoka pillar which has retained the original edict of the founder and

* Prominent among these explorers were : Dr. J. Ph. Vogel, C.I.E., now the head of the Sanskrit Department at the Leiden University, who achieved valuable results at Kasia during the seasons 1904-5 and 1905-6 at Sahet-Maheth during the season 1907-8; the speaker who participated in the exploration of five of these eight sites; Mr. Hargreaves and Dr. Hirananda Sastri, who found the interesting copper plate inscription and other relics in the main stupa at Kasia.

determined the identity of the remains near the modern village of Rummindei with the ancient Lumbini. The only other remains that are visible on the site are a shrine containing a life-size figure of Mayadevi, the mother of the Buddha. The excavations in progress under the newly founded Department of Archaeology in Nepal may reveal other monuments mentioned by the Chinese pilgrims—*e.g.*, the tope which marked the spot where the two dragons washed the new born baby, etc.

The enlightenment of the Buddha is described in great detail in the texts. He had practised austerity at Gaya for six long years and not achieved his goal. He had become emaciated by painful mortification and decided that the system he had followed would not avail. After partaking of milk gruel he made his final attempt and attained supreme wisdom on the fifteenth day of Vaisakha, being then thirty-five years of age. When Yuan Chwang visited this place in the seventh century A.D. the pipal tree, under which the Buddha had attained spiritual wisdom, stood in the middle of an extensive enclosure which was crowded with religious edifices erected by pious votaries to commemorate the Buddha's presence. It is interesting to note that the large temple of brick coated with lime and adorned with numerous carvings, which the pilgrim, Hiuen Tsang, saw to the east of the Bodhi tree, has survived to this day and was restored to something like its original appearance by Sir Alexander Cunningham and his assistants. This tree passed through many vicissitudes, having been cut down more than once by one of the Queens of Asoka who did not like her husband's allegiance to Buddhism and later in the seventh century by Sasankaraja, of the Maukhari dynasty, who was another great enemy of this faith. According to the Ceylonese Chronicle, the Mahawansa, a branch of this tree was carried to that island under the supervision of Sanghamitta, the daughter of Asoka, and planted there. Saplings of this Ceylonese descendant of the Bodhi tree were recently brought back to India and replanted with great ceremony by the Maha Bodhi Society at the Deer Park. Other relics that have

survived on this site are a portion of the stone railing of the second century B.C. the well-carved vajrasana set up by Asoka, the stone promenade (chamkamana) on which the Master walked for exercise for seven days out of the forty-nine he spent at Bodh Gaya enjoying the bliss of emancipation.

From Bodh Gaya the Buddha proceeded to the Deer Park near Benares, where his first five companions, who had kept him company during the six years of his penance, were at that time staying. Sir Alexander Cunningham recognized this ancient site in the remains four miles to the north of the city of Benares, and excavations carried out among these remains since 1904-5 have disclosed numerous inscriptions, sculptures, monasteries and shrines. The inscriptions refer to the site as the Monastery of the Turning of the Wheel of Righteousness, by which name the Deer Park was known to ancient Buddhist writers. The actual spot where the Buddha sat down to preach his first lecture is presumably marked by the large building occupying a very central position and referred to in the archæological reports as the Main Shrine. A stupa to the south of this temple which had been repaired or renovated six or seven times must have originally been constructed by Asoka. In this stupa was found a stone relic casket containing some tiny fragments of bone, and these relics may very conceivably have been a portion of the Buddha's remains. The stone pillar found standing close behind the Main Shrine bears an edict of Asoka warning the resident monks and nuns against creating schisms in the Church. Another important structure, which stands to a height of 110 feet, is believed to mark the spot where the Buddha pronounced his prophecy regarding Maitreya, who would be the next Buddha five thousand years after his own time. Of the other monuments exposed on this site one built on a South Indian style of architecture was erected by the Buddhist Queen of Govindachandra of Kanauj in the first half of the twelfth century A.D. The six or seven residential monasteries follow the usual plan of such structures.

Some of the inscriptions unearthed among these remains supply valuable information about this site. A fragment of a stone umbrella found to the west of the Main Shrine is engraved with the original Pali text enumerating the Four Noble Truths enunciated by the Master in the course of his First Sermon. Another inscription on the base of a Buddha statue which was found in A.D. 1794 by the workmen of Babu Jagat Singh reveals the fact that in the year A.D. 1026, when Mahipala was king of Bengal, two brothers, Sthirapala and Vasantapara, restored the Dharmarajika stupa or the Asoka stupa referred to, and the Dharmachakra, meaning presumably the shrine of the Turning of the Wheel. They also constructed a new shrine of stone dedicated to the Eight Great Places. A stone stela portraying the eight principal events in the life of the Buddha found on this site appears to show that this new shrine of Sthirapala and Vasantapala must have contained a relic of this nature. This wholesale restoration of buildings at the Deer Park was presumably necessitated by the invasion of Mahmud of Ghazni in A.D. 1017. The last destruction of this establishment was probably the work of Mahammad Ghorī at the end of the twelfth century A.D.

Both Fa-Hian and Hiuen Tsang note the utter ruin and desolation of Kusinara, where the Buddha had passed away for ever under a grove of sala trees. Among the sacred edifices that still remained was a chaitya or temple containing a large image of the dying Buddha, lying facing the west with the head turned to the north. This image was found broken in many pieces and was restored by Mr. Carlleyle. The Stupa of Parinirvana built by Asoka beside the temple referred to has not yet been brought to light. The one on the spot indicated dates from the Gupta period and revealed a deposit, including a copper plate inscription which definitely refers to the stupa as the Parinirvana Chaitya. This provides unmistakable evidence of the identity of the ancient Kusinara with the remains at Kasia in the Gorakhpur district. The stupa built by Asoka on this spot must have been a small

structure which probably lies buried beneath the later structure which has been explored. Nor has any trace been found, as yet, of the pillar which that monarch erected in front of the tope in question. The great stupa which stood on the spot where the Buddha's body was cremated in a coffin of seven precious metals and where the charred relics were divided among eight chiefs is probably represented by the mound locally known as the Ramabhar. This mound has so far been only partially examined. Several small portions of the Buddha's body relics have been found at Bhattiprolu in the south of India, in the Stupa of Kanishka near Peshawar, at Texila and at Nagarjunikonda in the Guntur district, and presented to the Buddhists of Burma and Ceylon and to the Maha Bodhi Society for enshrinement at the Deer Park, modern Sarnath.

Dr. V. A. Smith located Sravasti in the vicinity of the village of Khajura near Balapur in Nepal. Sravasti is sacred with the Buddhists, as it was here that the Master rose into the air, multiplied himself in numerous places and, thus suspended, preached his doctrine to the Tirthika heretics. It was here, too that the merchant Anathapindika constructed at the forest of Prince Jeta a large monastery for the reception of Buddha. Systematic excavations carried out on this site have revealed numerous religious edifices and, besides others, two important inscriptions which conclusively established the identity of the remains at Sahet-Maheth on the borders of the Gonda and Bahraich districts with Sravasti. One of these inscriptions records the grant of six villages, whose names have survived unchanged, by King Govindachandra of Kanauj to the Buddhist community resident at the Jetavana monastery of Sravasti. The other inscription dates from the second century A.D., and states that the colossal Bodhisattva image, on the pedestal of which it is engraved, was carved by a sculptor of Mathura and set up in the monastery under description. No stronger evidence could be wished for.

From Sravasti the Buddha ascended to the heaven of the thirty-three gods to preach his new doctrine to his dead mother and at the conclusion descended to the earth at Sankasya. From the similarity of the names as well as from the existence of a large Asoka capital crowned with a statute of an elephant, Sir Alexander Cunningham identified Sankasya with the extensive remains at Sankisa in the Eta district. Trial excavations have been carried out on this site, and there seems no doubt that when further researches are possible, other stronger evidence of the correctness of this identification will be forthcoming.

Irrefragable evidence of the remains at Kosam in the district of Allahabad being the modern representative of the ancient city of Kausambi has been supplied by epigraphical records. These records are :—

1. An inscription of the time of Yasahpala of the Pratihara dynasty of Kanauj which was found at Kara at a distance of some thirty miles from Kosam, and shows that this town and another which has survived under a somewhat slightly changed name, both formed part of the kingdom of Kausambi.

2. An epigraph dated in Vikrama Samvat 1245 in the reign of Jayachandradeva, which shows that the village in which this inscription has been found formed part of the same kingdom. This village is only a few miles distant from Kosam. The extensive remains at Kosam deserve careful exploration, and, when this is undertaken, results of considerable value may be expected to accrue.

The ancient remains at Rajagriha (modern Rajagir), where the Master subjugated the mad elephant, were examined with great care by Sir John Marshall and the sites of the principal landmarks identified. These were the Sattapanni hall, the Gridhrakuta hill, etc.

Ladies and gentlemen, I thank you for the patience with which you have listened to my remarks.

—*From Arts and Letters, London.*

REMINISCENSES OF THE LATE VENERABLE SRI DEVAMITTA DHAMMAPALA

(A) THE TEACHER LEAVES.

BY DR. GUDRUNE FRIIS-HOLM, M.D.

* In Maine, one of the states in North America where beauty reigns, the woods stood in their deepest green. The freshness from the dew on the meadows, from rivers and springs made all wish that: "The sun would stand still in Gibeon" Once before in this magazine it has been told how lavishly nature has favoured Greenacre in Southern Maine and how love and intelligence mingled with religion and spirituality. Teachers from all over the world had here lived and taught during the all too short summer. Now autumn stood at door and came that very day which was set for the departure of the leaders.

The Anagarika Dharmapala was among them. He had been the most beloved. He was in his prime of youth. Whether he sat in concentration under the big pine tree or propounded the Dhamma, his listeners saw before them a young man whose face radiated love, purity and an irresistible inspiration. All who heard him, and they were many, could not help to carry away with them, for the rest of their lives, a real religion and a true knowledge of Buddhism. We had heard about Buddha's love, his teachings, his life, the laws he bid us live up to, his example and all comprising compassion, and we had got glimpses of the Nirvana.

September first was the parting day. Nature seemed to help us to understand that these peaceful days and weeks had to end and the wheel of life roll on to other scenes. Gloom was felt in Nature and there was gloom in our hearts where only a feeling of thankfulness should prevail, for the time we had had and for the knowledge we had gained.

At the Inn all seemed confusion. The row of cottages, where the lecturers had lived, stood already empty. Only the woods seemed to be in sympathy and I retired in dismay to my lonely tent. I sat in contemplation, trying to plan for my future life when a visitor came. It was Helen Rhodes Wallace who suddenly stood at my door. She will forgive me for mentioning her name, but I want to make the readers, who love and admire the Anagarika Dharmapala, realize through an example, what influence he had in the West. I had been so utterly left alone and now, through the expression of her face, it stood clear for me that we two, and many with us, had something to turn into good channels. It was a cold day and we were like two lambs astray from the flock.

We became real friends right there and then, comforting each other. We did not spend the time in complaining. She was a young woman with a great future and we pledged our lives to be in the lines laid out by the Anagarika Dharmapala. She has given valuable books to the world and students flocked round her, first on New York's Palisades and later in Scotland. She worked while I like Mary: "Pondered over these things in my heart." I believe that there were several young girls with me, who had promised to go to India and to work for humanity. The first promise I kept, but circumstances did not allow me to remain as long as I had wanted. I had to return to the West, where work for humanity also is needed.

We have to trust that Plato is right when he says: "Those who once have begun the upward path shall no more wander in the dark, it is a law, that they shall always have the light on their paths."

* * * *

(B) ADVICE TO A BURMESE YOUTH.

In the course of a message to the Youth of Burma, Dr. Thein Maung, M.L.A. writes:—

About this time in 1914, I was returning home, "Burma House", in Calcutta, after a game of tennis when I came

upon the late Anagarika Dharmapala, the great pioneer worker for the revival of Buddhism in India and propagation of the Sacred Four Noble Truths in the West.

As becoming a young graduate I was fully rigged up in European style by a well known Chowringhee tailor, but whether I looked well or not in that is a different matter. I remember I was well pleased with myself, specially with a felt that tilted at a particular fashion. "Hello Maung Thein! Had a good game?" he asked. "Yes", I replied. "I am glad you are keeping yourself fit, and ater foot-ball in the rains you have taken to tennis now. Don't imitate the English only in their style of dress and games, but be British in duty, real sportsmanship and desire for independence. You know now that millions of English youths are giving up their luxuries, nay—lives, to save their little island from the Prussian heels. They would rather die than be slaves. Of course you remember what our Lord teaches, *Sangame Matam seyyo yance jive parājito*." It is better to die fighting than be alive and defeated." Well, we have this noble and sacred doctrine but our youngmen do not know it. Even if they have to study it for their degrees, they do not realize the inner meaning. I am afraid I am unnecessarily detaining you. Before I bid you good-night, I wish to say that I hope to hear, if not see it, one day that liberty of Burma has been won over the playing fields of the Calcutta Maidan. Good-night." The great soul has passed away. He had done sterling work for the revival of Buddhism in India. But to my utter humiliation, I must admit that I have not advanced a step in the line he has desired and directed me to do. So my dear friends, I cannot do anything better than to transfer that burden from my shoulder to that of yours. The youth of a nation are, according to Disraeli the trustees of posterity. At this formative stage the shape you give to your thought may become well nigh decisive for the life of the next generation.

MY INITIATION

(BY MR. R. R. CHAUBE M.A.)

It was by a sheer accident that I became a humble devotee of Buddhism, the greatest religious system, of the world. Being born in one of the most orthodox Chaturvedi Families of Muttra, which is considered to be the highest caste among Brahmans, as its name "Chaturvedi, a Knower of the Four Vedas" signifies, I was proud of my birth. I got my sacred thread at the age of eight. It is incumbent on every Brahman performing Vedic Sandhya to bow down to the Six Quarters every morning and every evening. I also had been doing it as a matter of course without understanding what it really meant. Once I was confined to bed and could not perform my daily Sandhya. As I got a little better I was thinking of beginning my daily routine of prayer. Just then a friend happened to come to me with a book which contained some Buddhist Suttas. When I was turning over its pages, I came across "The Sigálováda Sutta." As I went through the few pages of that Sutta, a light flashed through my mind. The Sutta opened my eyes. The Buddhist Dharma, as is well known falls into two Divisions (1) Dhamma for the monks and the nuns and (2) Dhamma for the householders. The most important Sutta that has been prescribed for the Buddhist Laity is this Sigálováda Sutta contained in the Dígha Nikaya of the Buddhist Scriptures. So important it is that it has been designated as *Gihi Vinaya* "The Vinaya of the Householder. It is entirely devoted to the outlook and relations of the layman on and to his surroundings. Buddhaghosha says: "Wherefore if any person having hearkened to it carries out what he is instructed therein, he may be expected not to decline but to prosper."

It runs thus :

"Thus have I heard :—The Exalted One was once staying near Rajagaha in the Bamboo Wood at the Squirrels' Feeding-ground.

"Now at this time young Sigāla, a householder's son, rising betimes, went forth from Rajagaha and with wet hair and wet garment and clasped hands uplifted, paid worship to the several quarters of Earth and Sky—to the east, south, west and north, to the nadir and the zenith.

"And the Exalted One early that morning dressed himself, took bowl and robe and entered Rajagaha seeking alms. Now he saw young Sigāla worshipping and spoke to him thus :—

"Why young householder, do you rising betimes and leaving Rajagaha, with wet hair and raiment, worship the several quarters of earth and sky?

"Sir my father, when he was a-dying said to me : Dear son, you should worship the quarters of earth and sky. So I sir, honouring my father's word, reverencing, revering, holding it sacred, rise betimes and leaving Rajagaha worship in this wise.

"But in the religion of an Aryan (*Mark the word Aryan*) young householder, the six quarters should not be worshipped thus.

"How then, sir, in the religion of an Aryan, should the six quarters be worshipped?

"It would be an excellent thing, sir, if the Exalted One would teach me the doctrine according to which in the religion of an Aryan, the six quarters should be worshipped.

"Hear then young householder, give ear to my words and I will speak.

"So be it, sir, responded young Sigāla and the Exalted One said :—"

(After a long description of the duties of a householder comes the following fine passage explaining how the six quarters should be worshipped)

"Mother and father are the Eastern view,
 And teachers are the quarters of the South,
 And wife and children are the Western view,
 And friends and kin the quarter to the North;
 Servants and working folk the nadir are,
 And overhead the brahmin and recluse.
 These quarters should be worshipped by the man
 Who fitly ranks as houseman in his clan."

(Tr. by Rhys Davids).

The translator, Rhys Davids observed, "Happy would have been the village or the clan on the banks of the Ganges, where the people were full of the kindly spirit of fellow-feeling, the noble spirit of justice which breathes through these naive and simple sayings." And then he adds "Not less happy would be the village, or the family on the banks of the *Thames* today, of which this could be said". No greater tribute could be paid to India by one born and bred up on the banks of the *Thames*. I then realized that the true Aryan Religion is Buddhism, which is India's greatest heritage. This was my first and true Initiation, the formal Panchasila I took long afterwards with my family.

*Birth makes no Brahmin, nor non-Brahmin makes ;
 'Tis life and doing mould the Brahmin true.
 Their lives mould farmers, tradesmen, merchants, serfs ;
 Their lives mould robbers, soldiers, chaplains, kings.*

Vasettha Sutta

THE TRIENNIAL REPORT OF THE KASHMIR-RAJ BODHI MAHA SABHA SRINAGAR

(continued from p. 136 of the last issue)

Social :—With the unspeakable economic distress of the people are directly associated a number of evils which disfigure their social life, and cramp their growth and expansion, and stultify their life, in general. Prominent among these is the custom of polyandry—all the brothers in a family jointly marrying a single wife. The evils this practice leads to are patent. The figures of the last census show that the numbers of males and females in this community are almost equal. If one female, at an average, be allotted to four males, three fourths of the females must be excluded from the married life. Some of these are driven to live a monastic life, while others are picked up by men of other communities—Muslims in particular. Apart from the evils of enforced monasticism, this custom effectively keeps down the population of the Buddhists, while it furnishes inexhaustible material for the expansion of other communities at their expense. As already indicated this custom owes its origin to the extreme scantiness of the known resources of the land which has rendered the delimitation of population a social necessity for these people. If the Government explored the possibilities of the development of the resources of the place, and granted waste lands in the valley to these people for their settlement, the justification for the continuance of this custom would cease to exist, and the Buddhists of Ladakh would no longer be an economically depressed and numerically stagnant community.

As a corollary to the custom of polyandry, stands the law of primogeniture under which only the eldest-born child inherits ancestral property and the others are entitled to maintenance from him. The purpose of the law, as may easily be understood, is to prevent the limited area of holdings being cut up into infinitesimal bits and thus being rendered useless as an economic concern. It helps to perpetuate the custom of polyandry, for a monogamous alliance would never be attempted by a landless, homeless and penniless man; nor could such an alliance have any charm for any girl whatever.

While the growth of this community is stunted and its social life crippled by these customs, its physique, the proper development of which is arrested by a low standard of life, is actually wrecked by its addiction to Chhang—a stimulating and intoxicating beer-like drink prepared from barley. This drink is used by the gallon by every man and woman with the result that they are under a sort of torpor all the day long and unfit for any work demanding concentration and alertness of mind. With all his native intelligence, the Ladakh Buddhist has, due to his addiction to this intoxicant, lost all initiative, and a listless apathy to his unenviable lot has become constitutional with him. Granted that legislation unsupported by public opinion cannot be an effective remedy for such social evils, the Government cannot escape responsibility for taking no steps to educate opinion on this point. As pointed out earlier in this report, the Government's promise to grant allowances to social reformers and preachers stands only on paper even after the lapse of more than 18 months after it was made.

Educational:—A reference to the last Census (year 1931) will show that of the 40,000 Buddhists in Ladakh only 83 can read and write Urdu and only 3 can read and write English. In other words, only 2 per thousand have received a Primary School education and only 3 of these have passed on to the middle standard during the last 30

years or so. The great obstacles standing in the way of the education of these people are:—

Their extreme poverty, the foreign medium of instruction, and absence of provision for close scholarships and for an inspecting officer to look after their education. In the case of the Muslims, Rajputs, Depressed Classes and Sikhs—all of them, the first three in particular, infinitely more advanced than the Buddhists—lump sum grants to the tune of Rs. 23320/-, 4850, 8000 and 2880 respectively, have been provided as close scholarships but not a pie has been so provided for the Buddhist community, a picture of whose unparalleled backwardness is vividly portrayed in the Census figures referred to above. Of the frontier scholarships provided for the districts of Gilgit and Ladakh, an infinitesimal fraction falls to the share of the Buddhists and, as for the 6 scholarships proposed to be reserved for the Buddhists for High School and College studies, they are a mere sham, for, when hardly any boy reaches the Middle standard, how can we expect that these scholarships will be utilized? If things continue as they are, we can never have Buddhist boys joining High Schools and Colleges. It is, therefore, clear that these six scholarships will lapse year after year while those unacquainted with the facts of the situation will be misled into believing by the figures in the Budget that something has been done to encourage Buddhist education. It may be noted in passing that even this sham provision did not find its way to the Budget during the years which have elapsed since its proposed inclusion in the Budget was intimated to us. To really advance the education of this most backward community in the state, the Government ought specially to popularise education in the lower standards among them, and the most effective device for this purpose is the reservation of a lump sum for close Buddhist scholarships—a device which has been successfully employed in the case of other communities. When a lump sum is thus provided, it can be distributed over the various classes—the High and College classes in-

cluded—according to the needs of every year. Why, in spite of the repeated suggestions of the Sabha and the precedent of the other communities before it, the Government has been reluctant to apply this remedy in the case of this unfortunate community, is a mystery. The supply of books and stationery at Government expense, and the establishment of a boarding-house at Leh on the lines of the one at Gilgit or some of the other measures the adoption of which has been suggested to the Government from time to time are calculated to mend matters in this connection.

The infliction of Urdu—to them a completely foreign tongue—on the Ladakh Buddhists as a medium of instruction in the primary stage is a pedagogical atrocity which accounts, in large measure, for their aversion to going to school. Nowhere in the world are boys in the primary stage taught through the medium of a foreign tongue. But any monstrosity can be forced down the throats of a helpless and inarticulate people. And so, the Buddhist boy whose mother tongue is Tibetan must struggle with the complicacies of the Urdu script and acquire a knowledge of this alien tongue in order to learn the rudiments of Arithmetic, Geography, and what not! No wonder that he gives up the dreary task in despair and in general keeps such schools at arm's length! It would seem from this topsyturvy system that the Buddhist boys are only meant to provide jobs for teachers from the far-off valley of Kashmir. The boys must know the mother tongue of the teacher, not certainly the teacher that of the boys. The wonder of wonders is that this deplorable and irrational practice is being upheld in face of the fact that printed text-books for all Primary-school subjects do exist in Tibetan and have been utilized with good results by the Moravian Mission at Leh. The contention that the foreign medium interposes an insurmountable barrier between the Buddhist boy and modern education has been demonstrated time and again by the fact that defunct schools have all of a sudden revived as soon as

they were converted into Buddhist Pathashalas where the mother tongue was the medium.

Grievances of a miscellaneous type may very well be skipped over in this report, as they are apt to divert the attention of the readers from the major ones which, if redressed, will automatically react on the former.

To sum up, the rehabilitation of the Buddhists of Ladakh can only be achieved if the Government wakes up to its duty towards this least articulate and most neglected section of the people of Kashmir and does not make it a point to deny them the facilities for educational advancement and economic betterment which it has conceded to clamorous and aggressive communities. The sub-human conditions under which the Ladakh Buddhists live, no doubt, call for remedial measures infinitely more comprehensive and liberal. But considering the attitude hitherto shown by the Government towards them, they would rest contented, even if only the facilities offered to the more favourably-placed communities, as mentioned above, were not withheld from them, as at present. Let us hope that the Government will make ample amends for the studied neglect with which this important minority has been hitherto treated, apparently because it did not make itself heard by threatening to break the law. The invidious discrimination observed between this and the other communities has practically labelled it as an untouchable among the communities and it must be wiped out with all speed, in the best interests of the Government and the governed.

But, unless unofficial agencies take the field, complete success must remain an unattainable dream. After the Government has done what it can reasonably be expected to do, there remains a great deal to be done by social reformers and religious preachers. As things are, much cannot be expected from the local Buddhists in this direction. This serious responsibility must, in the main, be shouldered by the Buddhists abroad, if the extinction of the Buddhist community of Ladakh is to be averted. A strong and permanent Mission established

at Leh would go a long way towards bringing about the regeneration of the people and the revival of pure Buddhism in this place. If, as contemplated by Shri Rahulaji, a Buddhist School is established at or near Leh, we may expect a great Buddhist revival of the country.

Side by side with the establishment of a Mission or a Buddhist school at Leh, there is a great need of propaganda work at Srinagar, the capital of the State. As stated elsewhere in this report, interest in the Dhamma is reviving among the educated and intellectual sections of the people here. The Kashmir-Raj Bodhi Maha Sabha naturally forms the nucleus out of which a great Buddhist community might develop in course of time in this valley. Its membership at present is small but its resolves are high. A Vihara in the Capital of the State being a *Sine qua non* of the existence of the Buddhist community of the State, the Sabha has set itself the task of building one. Mention has already been made of the lease of a piece of land made by the Government to the Sabha. The Sabha has now to devote all its energies to the collection of funds for this holy cause. It is, indeed, a tragic irony of fate that a place which once teemed with Viharas should not have a single one at the present day. Is it not, then, our bounden duty as votaries of the Dhamma whose glory we seek to share with those who are now outside its pale, to do all we can to see the dream of the Vihara realised remembering that thereby we are in some measure carrying out this great behest uttered by the "Enlightened One" in His address to the first band of Bhikkhus :

"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."

True that the building of a Vihara is not the same thing as going forth to preach the law of piety. But a Vihara built

in this city, besides betokening the revival of Buddha Dhamma in Kashmir, is an abiding invitation to all and sundry to enter the path of enlightenment and therefore is subservient to the grand purpose of propagating the glorious Dhamma. A mere handful as they are, the local Buddhists cannot possibly carry through their resolve with their unaided resources, and they entirely depend for their success on the assistance monetary and otherwise which they expect from outside Kashmir. Their appeal for funds must primarily be directed to all the Buddhists in India and abroad who as inheritors of the priceless treasure of the Dhamma must bear the brunt of the meritorious task of erecting the Vihara as a means of establishing once more the empire of righteousness in this country. Next, their appeal must be addressed to the Hindus who, jointly with the Buddhists, are heirs to and guardians of the great Arya Dharma, the only hope of a suffering and strife-ridden world ; who recognise the identity of Hindu and Buddhist interests ; who have with characteristic generosity supported not a few Buddhist institutions in India, and see in the spread of Buddhism the triumph of all those lofty principles for which the Aryadharma in its pristine purity stands. Lastly they appeal to all broad-minded humanitarians of all communities and religions who would like to see selflessness, universal loving-kindness and peace take the place of egoism, strife and barbarous cruelty, who would see the light of reason and truth drive away the dark forces of dogmatic faith, and fiendish fanaticism, who would, in short, help to usher in a world in which love is the law, reason the guide, and peace, in the most universal sense, the goal. We trust that this appeal will meet with a generous response from all these quarters.

APPENDIX A.

*Statement showing the Share of the Buddhist Community
in Government Service.*

Amount of pay drawn by the employees	...	Rs. 350
Number of Gazetted Officers	...	Nil
Number of employees drawing from Rs. 30 to Rs. 50	..	3
Number of employees drawing from Rs. 20 to Rs. 30	..	7
Number of employees drawing below Rs. 20	...	16
Total number of employees	...	26
Number of Buddhists employed since the enforcement of His Highness's orders on Glancy Commission recommendations enjoining due recruitment of all communities in Government service	... ..	Nil

Copy of a resolution number 18 dated 13th June 1934 passed by the Sabha in its meeting held on the said date:—

The Kashmir-Raj Bodhi Maha Sabha places on record its sense of deep gratitude to the noble and beloved ruler of the state for his having graciously sanctioned the lease of a plot of land to the Sabha for the construction of a Vihara and hopes that, in view of greater concessions having been granted to other communities, His Highness with his characteristic solicitude for equal and impartial justice being meted out to all sections of his subjects, will be further pleased to graciously convert the lease into a free gift.

In this connection the Sabha deeply appreciates the keen and sympathetic interest taken by Honourable the Revenue Minister in enabling the Sabha to secure the plot and thus helping to bring its prolonged efforts in this behalf to a successful termination.

APPENDIX B.

Statement showing the distribution of the Buddhist population over various occupations.

Non-cultivating proprietors taking rent in money or kind	...	...	...	168
Cultivating owners	...	...	...	12,225
Tenant cultivators	...	...	...	1,878
Agricultural labourers	...	...	...	335
Cattle and buffalo breeders and keepers	...	...	...	33
Herdsmen, shepherds and breeders of other animals	...	...	...	268
Cotton spinning, sizing and weaving	...	...	...	264
Carpenters, turners and joiners, etc.	...	...	...	79
Blacksmiths	...	...	...	114
Potters and makers of earthen-ware	...	...	...	2
Flour grinders	...	...	...	2
Manufacturers of other food industries	...	...	...	1
Shoe makers	...	...	...	12
Tailors	...	...	...	36
Painters	...	...	...	4
Stone-cutters and dressers, brick layers and masons	...	...	...	4
Trade in wool, hair and other textiles	...	...	...	26
Trade in skins, leather, furs, horn, etc.	...	...	...	331
Vendors of wine, liquors	...	...	...	8
Grain and pulse dealers	...	...	...	2
Dealers in sugar and spices	...	...	...	12
Dealers in other food-stuffs	...	...	...	4
Dealers and hirers of horses, cattle, asses	...	...	...	12
Dealers in rags, stable refuse, etc.	...	...	...	1
Numbardars and other village functionaries	...	...	...	11
Monks, nuns, religious medicants, Priests, etc.	...	...	...	1,363
Servants in religious edifices, burial and burning grounds, pilgrim conductors	...	...	...	1
Oculists	...	...	...	1
Other persons practising the healing arts without being registered	...	...	...	16
Teachers (private) of all kinds	...	...	...	7
Musicians, actors, dancers, etc.	...	...	...	24
Other domestic service	...	...	...	7,737
Business men	...	...	...	1
Employees in unspecified offices, ware-houses and shops	...	...	...	3
Labourers and workmen otherwise unspecified	...	...	...	226
Inmates of jails, asylums and alms houses	...	...	...	3

Beggars and vagrants	...	...	...	144
Procurers and prostitutes	...	...	...	31
				<hr/>
TOTAL	...	...	...	25,389
				<hr/>
GRAND TOTAL	...	...	...	40,000

NOTE:—It will be seen from the above table that the Buddhists of Ladakh are utterly unrepresented in many important and lucrative professions and that above a third of the entire population has no occupation at all.

GRIEVANCES OF THE INDIAN BUDDHISTS

The following is an extract from U Ba Si's speech in the Legislative Assembly:—

"As this House has been used as a forum to ventilate communal grievances, we would urge the Government of India to include the Buddhists in India among the minority communities, and see that the qualified Indian Buddhists are treated for purposes of employment in the services of the Government of India, along with Muhammadans, Sikhs and Indian Christians. Buddhists in India are most unfortunate in this respect. If we compare the number of population between the Indian Buddhists and the Indian Christians in Bengal, we see that there are 129,000 Indian Christians, whereas the number of Indian Buddhists is 3,16,000; and, in the distribution of seats in the legislature, they allow two seats to Indian Christians, whereas the Buddhists in Bengal get none. In the Kashmir and Jammu States, we understand that though close scholarships are reserved for Muslims, Rajputs and Depressed Classes and Sikhs, no provision is made for the Buddhists. For the State Assembly, though two Buddhists have been nominated, they are chosen from a place called Ladakh, with the result that they cannot attend all the Sessions of the Assembly, for instance, in April when the passes are closed and being not conversant with the court language of Urdu, they cannot take part in the proceedings of the State Assembly. We would, therefore, urge upon the Government of India to suggest to the Kashmir State the nomination of Buddhists from Srinagar and other places of easy access. For Bengal, as at present arranged, no Buddhists can have any chance of representation on the legislative bodies. The Government of India should see that one or two Buddhists are returned to the Legislative Council in the same way as Indian Christians."

THE GOLDEN ERA

BY BHIKKHU METTEYYA.

A winter evening in the North-West Frontier. The officers of the King's Own Corps of Guides are gathered together in the dining-room, and are full happy, for the Lord, from above looks love on them and smiles sunshine on their cold dark night.

No flowers are offered at the saviour's feet, no incense burnt, nor pious music played. There is the steam of hot dishes and the smoke of tobacco curling and rising, and the odour of wine is being wafted.—There is large laughter.

This is fact, stranger than fiction. Any evening, in the mess-room at Hoti Mardan, if the hospitable officers are there, you will witness this spectacle. For fifty years the world witnessed it.

For here, in the mess-room in the heart of Gandhara is the noblest representation of the Enlightenment of Our Lord. Forty years ago, Foucher, the great French Orientalist beheld the sublime work, and it was "the most beautiful, and probably also the most ancient, of the Buddhas which it has ever been granted to me to encounter." But the scholar also speaks lamentingly of the sacred object leaning against the wall of the dining room and no longer inhaling any incense but the smoke of the cigars.

The story of the Holy Relic is the entrancing history of many nations, of the powers that waxed and waned, and of the Great Peace that was once on earth and that will again be—only if man would listen to the Best of Men.

Let us here digress a little into the history of Gandhāra. This land is most ancient, celebrated in the oldest utterances of Hindustan, mentioned in Eastern sages, in the Great Chronicle, in the History of Herodotus, in the works of Hecataeus and Strabo, and painted in happy colours by the wise men of China that came seeking the Light.

When Fa-Hien came, Gandhara was already "a second Holy Land of Buddhism", and Hiuan-Tsang who followed him estimated the number of monasteries that adorned the land to be about a thousand, the truth of which statement is

accepted to-day. Those houses of the holy men "once constituted the ornament, as also the sanctity, of Gandhāra"*

Here are inscriptions of the Persian Darius, and also of the Buddhist Asoka, those of the latter, written in the language of love, giving Peace.

Her history before that was truly one of tribulation for she was on the highway and trampled again and again by hostile hordes. She saw Alexander, perhaps the mightiest of them, come, she saw him thunder and pass by like a cloud. She saw Seleukos Nikator rise too, only to fall at Candragupta's feet. But the travail of Gandhāra was soon to end, for in the Great Chronicle we read that during the reign of Asoka the saint Majjhantika was sent by the beloved president of the Third Council to Ghandhāra and to Kashmir.† Then the land received life, foes became friends, and there was Peace,—peace with plenty and joy. In short, in that land, there dawned the millennium. Subsequent history reads like music: it is a sacred scroll, stainless; which one may read, even to-day, on the rock of Shāhbazgarhi, in many a museum of marvels, or one may give ear to those monuments murmuring memories of Him.

There was Light and and Life, virtue and wisdom grew, and the nation grew strong. Such was her holy power that the West sought her friendship and many were the pilgrims that came, and found rest there. There was Milinda, of whom Plutarch wrote. This great Greek came unfurling the banner of controversy and, in the end with noble reverence and majestic meekness sat at his saintly rival's feet. And mark ye! to Menander, the Dhamma that teaches supreme sovereignty of self and sanctity thereof, was worth more than kingdoms.

At the feet of the Lord, East and West first met as friends, and the friendship grew. Gandhāra which of old was the fighting ground for foes, became the place of peace and the East and the West joined in magnifying the Lord who brought to the world, Light. Ever after-wards, so long as that Light was there, there was Love in the land, and life also. And here they honoured Him highest.

Here Kanishka, "the Shah of Shah" and Agislaus the Greek genius built the incomparable monument for love of the master. And here again, East and West meeting, made the most beautiful representation of the Lord, the symbol of un-

* Foucher.

† Mentioned in Asoka's Mānschrā rock edict.

fathomable compassion ever-welling-up, of purest wisdom, and of supreme sanctity.

O those pitying eyes that look love on the world, those lips so rosy that feed the hungry world with the ambrosia of the Holy Word, and that ever-present divine smile, smiling light on us that we may follow.

O the immortal smile that said to Yasa, "Come, Yasa, no distress here, no danger here." Here is the Refuge the World may go to. Here is He that the aeons waited for, and we waited for.

He came, and the world breathed Peace: darkness vanished, and there was light and the East and West followed the Light.

India then was a heaven on earth and the Queen of Continents. Her ambassadors were highly honoured at all Courts, her Kings were benefactors and protectors of nations, and she was the Teacher of the World. And she then was never surpassed in valour or in virtue. When Fa-Hien came, our Middle country was heaven. The hearts of the people were rich then, and actions worthy. The weather here was soothing, sweetly temperate. There was neither hail nor hoarfrost. There was happiness in the home and people were free. The king was compassionate, and even the worst rebel was punished by having his right hand cut off. *"No one in all the land kills any living creature, no one drinks. The whole land was then one sanctuary. The Aryans never kept pigs or poultry farms. They never sold nor killed live cattle. There were no drink shops, no dealers in liquor. They that fished, they that hunted, they that sold meat, they whose deeds were dark, they only were called Candālas and made to live apart."**

And behold the seemly order of the Norm even they were taken from darkness to light and clothed in sanctity. It was the saintly Order that wrought the miracle, the same Order that to-day is the blessing of other lands.

But Mother India was to lose her most beneficent, godliest, —best. And that chapter of her history is the most heart-rending, for it is of the massacre of the saints, the massacre not of one, or two, or a hundred, but of thousands—there at Taxila, here at Benares, at Buddha Gayā, at Nālandā, at Vikramasīlā, and at a hundred other places.

According to the Rev. W. T. Wilkins:

"The disciples of Buddha were so ruthlessly persecuted that all were either slain, exiled, or made to change their

* Dr. James Legge's translation.

faith. *There is scarcely a case on record where a religious persecution was so successfully carried out as that by which Buddhism was driven out of India.*"

The sun of Truth thus set for India, and Light was not, and we still are groping in the night of despair that set in. For the wrongs done true contrition was never felt and mother India has, for many centuries, cherished a sorrow as sacred as it is secret. And alas, this dumb grief mortifies her—let her children shed tears for the saints that were slain and let them again list unto the words of mother India's Holiest and Wisest son—lest the mother should never be happy and safe. However, when the story of the massacre of the saints comes to be truthfully written, the world will weep as she never before wept. For the disciples of Lord Buddha are used to love those that hate them. In the sacred books it is said that "*the kinsmen of Our Lord do not slay even their enemies, and would themselves fain die than kill others.* When wild Vidudabha came to battle the kinsmen of the Lord said to themselves—, 'Well trained are we in arts of war, and skilful, archers most cunning and expert with the long bow. But to slay others is unworthy of us: we will frighten them and put them to flight by exhibiting our skill.' "

Then was there a rain of arrows. With lightning speed they passed through the ranks of Vidudabha's men, flying between their shields and even through the holes in their ears, hurting none.

The virtuous Sākyas saved Vidudabha and his men, but he was bent upon revenge and ordered wholesale massacre—with the exception of Mahānāma, his maternal grand-father. At Vidudabha's command his men fell ferociously upon the Sākyas and slew them without sparing even babes at the breast. And the vile victor washed his seat in the river of innocent blood that flowed.

That was during the life-time of the Master, and the story always was the same.

"Under the Buddhist yoke none groaned. Nowhere lies the ravished country that bears witness to the prowess of the followers of the Lord Buddha. In His name neither man was killed nor woman ruined, nor ever a drop of blood spilled. The Buddhist history is utterly clear of the stain of blood. And the Teaching of Him can never be misunderstood."*

And it never was misunderstood. Here we do not descry other creeds, but when in the East the innocent were killed

* The Soul of a People by Fielding Hall.

in the name of the cross and the crescent, the sweet souls died forgiving. Even the little island of Ceylon suffered severely. There the wombs of mothers were pierced with swords and babes put on spikes. The Portuguese were the perpetrators.

But to those simple disciples of the Lord virtue was more than life, truth more than gold. And they heard Him saying:

*"Yea, disciples, even if highway robbers with a two-handed saw should take and dismember you limb by limb, whoso grew darkened in mind thereby would not be fulfilling my injunctions. Even then, disciples, thus must you school yourselves: 'Unsullied shall our minds remain, neither shall evil word escape our lips. Kind and compassionate ever, we will abide loving of heart nor harbour secret hate. And those robbers will we permeate with the stream of loving thought unfailing; and forth from them proceeding, enfold and permeate the whole wide world with constant thoughts of loving-kindness ample, expanding, measureless; free from enmity, from all ill-will. Yea verily; thus, my disciples, thus must you school yourselves.'"**

And the disciples, ever true to the Lord, for two thousand five hundred years, have lived in peace, giving peace.

Peace. It was not the peace of the powerless or of the dead: but it was the peace that is power also. *Rapture, joy and work too were parts of this peace, and through renunciation and service was that peace maintained.* It was this peace that, in India and the East, promoted art and science, and made lives happy and hearts pure and large. And behold! this peace entered every heart, the heart of harlot, leper and hermit alike. But where to-day in our land is the Giver of Abiding Peace? Hear ye not the lament of another Patācārā crying: "Dead are both my sons; my husband breathed his last on the way,—and yea! here in one funeral pyre burn my mother and father and brother too!"

But alas! where is the compassionate comforter that will comfort her saying: "Come, daughter"? Or there is another Sunita on the way, outcast, weary, and without hope. But where is the true friend that will befriend him: where is He, who in His divinely sweet voice will say "Come, brother"?

Or there perhaps is another Suppabuddha, a leper near death. But where is the Beloved Physician that will give the

* Bhikkhu Silācāra's translation of the Parable of the Saw, from Majjhima Nikāya.

sick man the draught of the Ambrosial Dhamma that will heal him?

In ancient days the king and country had a true Refuge, and the ruler and the ruled vied with each other in honouring the Lord.

But alas! forgotten is the True Friend, and the most vandalism done where once the Happy Law flourished and the noblest monuments stood majestic. *In this twentieth century, it is at the risk of his life that a non-Islamite ventures out into the streets of Mecca.** And behold! in the same twentieth century, in this age of justice, the Holiest shrine of the Buddhists, and a place of pilgrimage of all humanity, is in the hands of a non-Buddhist. Unholy feet trample the holiest shrine daily, dogs roam about at will, yellow robes that are designated "the banner of the saint" are removed from the sanctuary and worn by those that are most unworthy to wear them, and often one sees embroidered on a maiden's jacket "*Namo Buddhaya*", the formula the disciples utter. The votive gifts are used in a manner most disrespectful. And worst of all, the images of the Lord are daily desecrated.

The state of affairs there is a disgrace to all concerned and the cause of poignant sorrow to millions of the followers all over the world.

The disregard shown to the sacred places, so holy and so dear to the disciple, and so useful to the world, is really a disregard of the Noble Master and hurt the hearts of millions. The whole of the Buddhist world, and the world of culture too, are sincerely thankful to the great-hearted Nizam and his government for protecting Ajantā, the incomparable Temple of Art. But even there, years ago, a certain officer damaged a fresco, chipped out a piece of it, took it to England, and sold it at a good price to America.

And now the Lord smiles love and light on the brethren that are gathered in the mess-room at Hoti Mardān. It is the same smile that brought Anatole France peace and understanding, and the aged sage, in a world distracted with self-seeking and sundered by hatred, would fain go for Refuge to the Best of Men.

Is it not proper and worthy of those that now possess the precious master-piece—the sacred product of Indian and Greek devotion to the Lord—to restore it to those to whom it will be a source of joy and peace?

* Rev. C. F. Andrews in the Visva Bharati Quarterly.

But these happenings bring to the Buddhist mind neither hatred nor bitterness. They make us ponder more and more on the irony of circumstance ; on how, at times, evil gains power and how man goes astray ; of how even the Highest, Holiest and the Best are dishonoured, and how the waves of vicissitudes beat on our shores.

But we also think of the Happiness to come, for verily the pendulum must swing back. And mark ye, this Golden Era and Peace are to be ushered in only by man, and the Golden key is with the Lord. And it will be given to them that ask it.

But signs of the times are not wanting. From Hoti Mardān, where East and West met at the Buddha's feet, our thoughts go to the Capital of the greatest Empire, the world had ever seen for we are told that the India debate in the House of Commons ended with the sweet words—all wounds healing—of Our Lord's saying :

Through hatred, hatred never vanisheth' here—
Through love alone it vanisheth,
This is the ever lasting law.

BOOK REVIEW

DHAMMAPADA—Edited and Translated By Charu Chandra Bose,
To be had of the Maha Bodhi Society, Calcutta. Price
Re. 1-12AS. With an Introduction by Satish Chandra
Acharya Vidyabhusan.

As is well known the Dhammapada belongs to the Sutta Pitaka and is recognised to be one of the most important works of Buddhist teaching. Every samanera is expected to recite it at the time of ordination. The teaching embodied in it is non-sectarian in character and has an appeal for every one who is interested in mind-control and in gaining self-possession in the midst of the world's conflicting forces. There is no religious work in the world which imparts such a broad-minded human culture in such a direct, simple, and musical language. Much has been said by many authorities regarding

the interpretation of the title "Dhammapada". "Stairs of Religion", "The Path of Religion", "The Foundation of Religion" and a variety of other suggestions have been made as explanation. In spite of the differences noticeable in the interpretation thus offered one fact seems clear enough, namely that, the book purports to be a manual of religious life, teaching the good life in an eminently practical manner. Buddha Ghosa wrote a commentary on the Dhammapada in the 5th century A.D. adding to the explanations episodes which tradition ascribes to Lord Buddha himself. The Dhammapada took its present form in the first Buddhist Council which was held at Rajagriha immediately after the passing away of Lord Buddha. The notice of western scholars was drawn to the work by Dr. Fausbol who edited the book in 1885 and also brought out a Latin translation. Since then French, German, and English versions have appeared, the last being the work of Max Muller, published in 1889. The most widespread interest is now taken in this book which is available in nearly all the important languages in the world.

Mr. Charu Chandra Bose's Bengali version is at once lucid and accurate. He has mainly depended for the text upon Fausbol's Latin edition which, however, has not been his only source. A glance at the list of the variant readings will show the care and diligence taken by the editor in comparing the text with the Burmese and Siamese editions which occasionally differ from Dr. Fausbol's text. The Dhammapada is the most suitable work for a beginner who studies the Pali language. Mr. Bose has given profuse notes in addition to the translation, commentary in Pali and paraphrase in Sanskrit, explaining every difficulty. It will prove useful not only to critical students of Pali literature but to general readers as well, who do not claim any special knowledge of the subject and are yet interested in Buddhism.

S. C. S.

NOTES AND NEWS

Ceylon State Council.

We are glad to announce that two of the Anagarika Dharmapala trustees have been elected as members of the State Council of Ceylon at the elections held last month. They are Messrs. Neil Hewavitarne and Raja Hewavitarne, nephews of the late Venerable Dharmapala. Their election by vast majorities is a tribute to the manifold services rendered to Ceylon in various spheres by three generations of the Hewavitarne family. While congratulating both on their deserved success, we wish them successful careers as legislators of the Buddhist Island.

The Late Venerable K. Ratanasara Nayaka Thera.

News has reached us of the passing away at the early age of 64, after a brief illness, of the Venerable K. Ratanasara Nayaka Thera, Principal of the famous Vidyodaya Oriental College in Colombo. The late Nayaka Thera was extremely popular and during his Principalship the College made much progress, the completion of the Sri Sumangala Dharmasala being the chief event. He was a recognised Sanskrit, Pāli and Sinhalese scholar and his services to the cause of Buddhist learning in the Island are manifold. Succeeding the late M. Nānissara Nayaka Thera of illustrious memory as head of the chief seat of oriental learning in Ceylon, he faithfully carried on the traditions of his post with courage and determination. That he had fully justified his selection for the high post was evident by the record of his work and the spontaneous honour paid to his last remains. The funeral procession was one of the biggest seen in Colombo in recent memory and those who came to show him respect were from every section of the population, including a representative of His Excellency the Governor of Ceylon. As President of the Ceylon Maha Bodhi Society he rendered valuable service to our work. He visited India several times, the visit of 1931 being to open the Mulagandhakuti Vihara. We pay our humble tribute of respect to the memory of one who so worthily fulfilled his duties both as a Bhikkhu and as a religious leader. *Aniccā vata Sankhārā.*

Buddhist Children's Festival.

The Buddhist children's festival inaugurated last year by the Maha Bodhi Society was held this year at the Society's Hall on Sunday the 8th March, presided over by Mr. Nursingdas Agarwala, a business magnate of the City. There was a large gathering of children belonging to various nationalities, besides a number of distinguished visitors invited for the function. Before the proceedings in the hall commenced the children went round the square in a procession taking the picture of Prince Siddhartha. After Mr. Agarwala had been proposed to the Chair by Mr. B. R. Barua, Mr. Devapriya Valisinha explained the object of the function. This was followed by songs and recitations by the children led by Mr. Sushen Barua. Before distributing the prizes Mr. Nursingdas Agarwala said in the course of a neat little speech : "I feel very much honoured by you for inviting me this afternoon to preside over the most entertaining function of Children's Festival held under the auspices of the Mahabodhi Society. I must confess that the pleasure I have derived from the company of my young friends is in no degree smaller than the honour of being admitted into your society. I think it will be out of place for me to talk about the Society you have organised in India for recovering what rightly belonged to the Buddhists. My personal equipment would not allow me to talk more convincingly than many great Indian thinkers, upon the necessity of reorganising the Great World Religion. But as I am given a chance tonight to associate with the Buddhist Children who will be the custodians of the Great Culture tomorrow, I feel that I must express my heartfelt appreciation of the methods you have adopted in training them up. I am not conversant with the details of the recreation and physical culture for children prevailing in Old Buddhistic days, but I know that the Gurus of those days were as much anxious to improve the physique, relax the book-laden minds of their pupils, as today."

The prizes were then distributed to those who were successful in the sports, and competition in songs and recitations. The function came to a close with a song sung by the children in chorus. Besides the Society, the following gentlemen contributed towards the prize fund: Mr. B. R. Barua and Dr. M. Talukdar.

* * * * *

Buddhist Mission in Malabar.

We are receiving encouraging news of the activities of our Mission in Malabar headed by Revd. Dhammakhanda. On his return from a short visit to Ceylon he has started his lecturing tour again. He visited Victoria College, Government Training School for Boys and the Government Training School for Girls where his speeches were much appreciated. As a result of these speeches no less than 28 students have taken the five precepts and declared themselves Buddhists. There is a great field for Buddhist work in Malabar and we appeal to the Buddhists to help our Society with necessary funds to carry on this useful work.

* * * * *

Sarnath Free Dispensary.

The service of the sick is one of the noblest works according to Buddhism. In our last issue we published a touching story how the Master had, with his own hands, tended the sick Tissa, who had been abandoned by all on account of the foulness of his disease. The Master's attitude to the question of relieving suffering is well expressed in the following advice given to the Bhikkhus "*Yo Gilāṇaṃ upaṭṭhāpeti so maṃ upaṭṭhāpeti*" (he who attends the sick attends on me). In pursuance of this advice, Buddhists of all ages have led the world in the work of ameliorating the sufferings of humanity. It was the Buddhist Emperor Asoka who for the first time established hospitals in India not only for men but also for animals. This tradition has been always followed by the Buddhists, and the establishment of the Dispensary at Sarnath is in keeping with that noble tradition. To run the dispensary, we are in need of the services of a qualified doctor. With its scanty resources, the Society is unable to pay any salary but quarters and a small allowance will be offered. Here is a chance for a noble-spirited Buddhist to serve humanity. Sarnath is a healthy place and the work suggested is an ideal occupation for a retired physician. Correspondence in this connection may be addressed to the General Secretary, Maha Bodhi Society.

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Our Vesak Number.

We are glad to announce that arrangements are nearly complete for the publication of the special Vesak Number on 1st May. This year's issue will be unique for the variety

of reading matter and illustrations. His Excellency Prof. Nicholas de Roerich has sent a beautiful message with a number of his paintings for insertion while the following well-known writers on Buddhism have already sent articles :

Sir Hari Singh Gour.
 Mr. A. D. Jayasundara, Ceylon.
 Mr. R. J. Jackson, England.
 Mr. O. Pistor, Formerly a Catholic Monk, Germany.
 Bhikkhu Narada, Ceylon.
 Sri Nissanka, Bar-at-Law, Ceylon.
 P. P. Siriwardana, Ceylon.
 A. B. Govinda, Sarnath.
 Mr. Frank F. Mellor, London.
 Revd. Nyana Khetto, Ceylon.

As only a limited number of extra copies will be printed those who require extra copies are kindly requested to send their orders immediately. The issue will be a fine Wesak present to friends.

FINANCIAL

Income and Expenditure of the Maha Bodhi Society for the month of February, 1936.

INCOME.			EXPENDITURE.		
<i>Sarnath Vihara a/c.</i>			<i>Sarnath Vihara a/c.</i>		
	Rs.	A. P.		Rs.	A. P.
Charity Box collection	157	12 11	Repairs ...	20	15 0
Mr. L. B. Bandaranayake			Durwan ...	10	12 0
	25	0 0	Deposit fee for Casket	50	0 0
Miscellaneous ...	14	3 0	Candles, Incense, oil		
			etc. ...	15	13 0
<i>Book Agency a/c.</i>			Malies ...	31	0 0
Sales and V.Ps.—			Miscellaneous ...	4	14 0
Sarnath ...	97	9 0			
Calcutta ...	14	3 0			
<i>Sarnath Institute a/c.</i>			<i>Sarnath Institute a/c.</i>		
Ven. Geshey Rimpochi	10	0 0	Train fare etc. ...	31	0 0
Mr. Achung Kazi ...	12	0 0	Salaries ...	160	12 0
Anagarika B. Govinda	2	5 0	Stationary, Books,		
Miscellaneous ...	2	0 0	Medicine, oil etc. ...	54	4 6
Food dues recd. ...	15	6 0	Food a/c. ...	110	9 6
<i>Sarnath M.B.S. a/c.</i>			<i>Sarnath M.B.S. a/c.</i>		
Ven. Geshey Rimpochi	30	0 0	Postage and Telegrams	4	5 6
Sale of old cycle ...	8	0 0	Salaries ...	195	0 0
Printing Charges recd.	2	0 0	Propaganda Expenses	64	0 0
Guru Guwa Sadan ...	5	0 0	Tent hire for pilgrims	52	2 0
Carried over Rs.	395	6 11	Carried over Rs.	805	7 6

INCOME.		RS. A. P.	EXPENDITURE.		RS. A. P.
Brought forward Rs.		395 6 11	Brought forward Rs.		805 7 6
Mr. Chamba Kaki ...		5 0 0	Railway fare to Calcutta ...		23 15 6
Miscellaneous ...		10 0 0	Cycle ...		18 8 0
			Stationary, newspapers etc. ...		8 0 9
			Sripal's a/c. ...		10 8 0
			Sarnath Bldg. a/c.		
			Cement, Sand, Bricks etc. ...		64 10 0
Dharmaduta a/c.			Sarnath Dispensary a/c.		
Subscriptions ...	3 0 0		Furniture ...		40 4 0
			Sadananda's a/c. ...		25 3 0
			Miscellaneous ...		2 8 6
			Dharmaduta a/c.		
			Postage etc. ...		12 4 6
M. B. Middle School a/c.			Free School a/c.		
Sardar Bahadur Laden La ...	5 0 0		Salaries ...		54 0 0
Fees for the months of January & February	45 7 3		Stationary etc. ...		2 2 0
			M. B. Middle School a/c.		
			Salary of teachers ...		113 0 0
			Petty expenses ...		16 2 0
			Gaya a/c.		
			Free School teacher ...		10 0 0
			Priest's expenses ...		25 6 0
			Buddhagaya a/c.		
			Priest's expenses ...		20 4 0
Calcutta M.B.S. a/c.			Calcutta M.B.S. a/c.		
Admission & Membership fees ...	15 0 0		Postage & Telegrams ...		26 5 3
Donations—			Charity ...		5 8 0
Rai Saheb T. D. Densapa ...	20 0 0		Electric bill ...		2 8 6
Mrs. A. Weerasiri ...	100 0 0		Telephone bill ...		14 6 0
A. P. Opathy ...	5 0 0		Soap, candles, carriage, stationary etc. ...		16 0 9
General S. W. Laden La ...	30 0 0		Wimalananda's a/c. ...		11 12 3
Miscellaneous ...	7 0 0		Salaries ...		76 8 0
Hall rent ...	12 0 0		Library a/c. ...		4 2 6
			Food a/c. ...		79 7 9
			Provisions bill for Oct., Nov., Dec., Jan. ...		102 1 0
			Printing Sarnath pamphlet ...		64 8 0
			Glass for almirahs ...		7 8 0
			Book Agency a/c. ...		11 12 0
M. B. Journal a/c.			M. B. Journal a/c.		
Subscriptions—			Blocks, stamps, paper, printing etc. ...		373 0 9
Sarnath ...	10 8 0				
Calcutta ...	461 12 0				
Total Rs.		1,125 2 2	Total Rs.		2,047 12 6

MAHA BODHI VESAK NUMBER

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EAST INDIAN RAILWAY

Visit

THE SACRED PLACES ASSOCIATED WITH THE MASTER

BUDH GAYA

Where the Prince Siddhartha obtained supreme enlightenment.

ISIPATANA (Sarnath)

Where the Lord Buddha preached His first sermons on Nirvan and established the kingdom of righteousness.

LUMBINI

Where the Master was born.

KUSINARA

The place of the Master's Mahaparinirvana.

RAJGRIHA

Where the Tathagata preached several sermons from the famous Gridhakut or "Vulture's Peak."

NALANDA

The site of the far-famed Buddhist University.

"Bhikkhus, Nuns, devout men and women should visit these sacred places famous in the history of Buddhism, with feelings of reverence and awe. It has been declared by the Lord Buddha that those who visit these sites with faith, shall be reborn after death in the joyous realms of Devaloka."

—Rev. A. Dharmapala.

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Correspondence invited

BRAHMACHARI DEVAPRIYA,

Secretary, Maha Bodhi Society,

Holy Isipatana, Sarnath, Benares.



LORD BUDDHA *By courtesy*
Reproduction of a painting in the Buddhist Temple
at Bamyān, Afghanistan.



THE MAHA-BODHI

FOUNDED BY THE ANAGARIKA H. DHARMAPALA
IN MAY 1892.

अथ भिक्षुर्वै चारिणं बहुजनहिताय बहुजनसुखाय लोकानुकम्पाय अन्त्याय
हिताय सुखाय देवमनुस्मानं । देसेषु भिक्षुर्वै भवन् यदि कल्याणं मनुजैः कल्याणं
परियोगात् कल्याणं सार्धं सुव्यञ्जनं केवलपरिष्कृतं परिसुहृन् ब्रह्मचरिणं प्रकाशय ।

"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."—MAHAVAGGA, VINAYA PITAKA.

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HAPPINESS

BY FRANK R. MELLOR

The mighty king stood 'fore the hermit's cave,
And bowed his haughty head a boon to crave ;
Afar his courtiers stood and watched their king,
Crave boon from one who owned not anything.
And yet had joy of everything.

"My courtiers call me 'King of Kings' he said,
Six lesser rulers know me as their head,
My armies numerous as the sands of sea,
At my command march forth to victory,
Yet cannot bring back happiness to me.

My treasure house, unto its mighty door,
With priceless gems and countless wealth flows o'er,
And craftsmens' art and ivory carvings rare,
The spoil of cities rich beyond compare ;
And yet I find no happiness in there.

And in the harem sweetest music plays,
And songs of languorous nights and dreamy days,
Quiver upon the jasmine scented air,
To soothe the senses and to ease all care,
And yet to me no happiness is there."

"O King, if happiness you'd find,
Leave every thought of your own self behind,
Whoe'er you be : what'er your lot,
Know happiness is where the "I" is not ;
And where the "I" is, happiness is not."



DAY OF GLORY

BY H. E. NICHOLAS ROERICH

"Vade, filii, ad Montes Indiae et ad cavernas suas, et accipe ex cis lapides honoratos!"—"Go, my son, to the Mountains of India, and to their quarries and take from there those precious stones!"

So speaks the most excellent Hali, the Arabian, mentioned by Paracelsus. Let us go to the Mountains of India!

"Sophiae cum Moria Certamen", published in *Summum Bonum* also discusses about the Mountain and the glorious treasures therein contained. And again Paracelsus justly assures us: "nihil est opertus quod non revelabitur"—"There is nothing so hidden, that it shall not be revealed!"

"Lumen de Lumine" outlines the conditions of the path to the mysterious Mountain: "Only follow your Guide, who will offer Himself to you and will meet you on the way. This Guide will bring you to the Mountain. You need no sword nor any other bodily weapons. Be resolute and take heed that you return not, for your Guide will not suffer any evil to befall you".

And from another part of the world, the voice of Athanasius Nikitin Tveritin, a Moscovite of the Fifteenth Century, reaches us. After his journey to India, he exclaims: "And I, out of the midst of many troubles, went to India".

Love India !

The Mountains of India, the Resplendent Himavat, are imbued with powerful energies for the strengthening of body and spirit. Here were raised numerous glorious viharas, the ruins of which still adorn the mountain ranges. Only to think, that in these places the Blessed One had Himself imprinted His footsteps. Here is the road to the Holy Kailasa, here are the paths to the Sacred Manasarowar Lake, here are the caves of Milaraspa and Lake Ravalsar—the abode of Padma Sambhava. Up to now the hosts of pilgrims search for the hidden sacred books, concealed in the ancient country Zahor, which to-day is known as Mandi. In memorable places in Kuluta the hill people still point at ruins stating that here were ancient stupas under the foundation of which books are concealed. We have ourselves seen these places and were told that the hidden books cannot be revealed until the predestined date.

And in hill temples you can find besides other statues, the Image of the Blessed Tathagata and of Avalokiteshvara. There are the paths to Holy Trilok-nath, where both Buddhists and Sadhus meet and along the way one finds on the rocks gigantic carvings of the Blessed One and Maitreya. Thus even in those places where ancient viharas are in ruins, there live firm traditions of the Great Message.

There are different opinions whether to celebrate memorable days. Some consider them as matters of the past and pass them without attention, but for others such festive days are beneficial milestones on the path towards the future. Ask the true seekers and friends

whether they wish to neglect such days which were forever for them as guardians and messengers—and they will not want to reject these days of joy.

Is it not wonderful that the Vesak Day will be celebrated all over the world!

More than once we had occasion to remind of the healing effects of union in spirit. People understand with difficulty that precisely thought creates. One constantly meets with surprise when asserting that thought is more creative than word and action. But during uniting memorable days it is fit to remember how beneficially works thought, which is simultaneously directed to the common good. During great days when we gather in co-operation and goodwill, there should be especially expressed the thought of real friendship and untiring striving. This will not be a selfish thought, for it will resound not about the self, but for general construction. And there will be no doubt in such thought because it will be adamant in its exaltation towards Bliss. During such a solemn hour there will be no irritation or anger, because all know the harm of self-poisoning. But there will be during the hour a special solemnity, not marred by the dusty routine of every day. The realization of Great Service will strengthen the vigour of the Spirit and will be the best quality of the Golden Path.

Everyone dreams of friends, whether known or unknown. And during festive days the thought is especially calling that at the same time in various parts of the world are being sent into space similar good wishes, which are the foundations of real friendship.

Verily this Day will be greeted with flowers and special meetings and cordial discussions. And if anyone happens to be alone on this day, he will not feel lonely if he surrounds himself by images, radiant recollections and inspiring strivings.

Memorable days in a spiritual, social and family aspect affirm the solemnity of life. People beautify themselves both bodily and spiritually and such a day in every respect becomes radiantly significant.

Amongst the best mental sendings there will always be predominant the thought of peace unto the whole world. Everywhere this prayer is being expressed. The peace of the world is being built up through great struggle and labour. And yet every human heart in its innermost will responds to this Command of Light.

Let us also remember on this solemn day about Peace for the whole world. If in every dwelling there will radiate the sign of Peace unto the whole world, then will this call resound all over the globe.

Peace to all beings.



Naggar, Kuluta, 1936

ANATTA OR NO-SOUL

BY BHIKKHU NARADA

The Anatta doctrine is one of the principal teachings of Buddhism.

In the time of the Buddha the belief in an immortal soul or a permanent entity was held by almost all the philosophers and the religious teachers. But the Buddha alone emphatically denied the existence of such an immortal soul.

Egoism or self-illusion, according to the Buddha, is an obstacle to moral progress. Soul-lessness, on the other hand, is the key to the realisation of Nibbana, the goal of Buddhists. Egoism is exclusive whilst egolessness is all embracing.

It is interesting to note in this connection that it was after the exposition of the *Anattalakkhana Sutta*—the discourse on the characteristic of no-soul—that the first five monks attained Arahantship.

Referring to the three characteristic marks of all conditioned things the Buddha says in the *Dhammapada*—

*"Sabbe Sankhārā Aniccā
Sabbe Sankhārā Dukkhā
Sabbe Dhammā Anattā."*

All things conditioned by a cause are *Sankhāras*. They are impermanent and subject to suffering. Nibbana is not a *Sankhāra*, and as such is not impermanent and subject to suffering. Dealing with *Anatta* the Buddha used "*Dhamma*" instead of *Sankhāra* so as to include Nibbāna as well.

Anicca (impermanence) and *Dukkha* (sorrow) are common to all conditioned things and *Anatta* (no-soul) is common to both conditioned and unconditioned things.

This statement of the Buddha is alone sufficient to prove that there exists no soul in Nibbana.

In the *Brahmajāla Sutta* too the Buddha repudiates the different kinds of soul-theories that were in vogue in His time.

It must be admitted that the Buddha has used the term *atta* for practical purposes in the sense of self, mind, individuality or personality, but never in the sense of an immortal soul.

The Buddha does not totally deny the existence of a personality in an empirical sense. He only says that it does not exist in an ultimate sense.

The Buddhist philosophical term for a personality is *Santati* i.e., a flux or a continuity, which includes mental and physical elements as well. This uninterrupted flow of psycho-physical phenomenon, which is conditioned by *Kamma*, and not limited to the present life, but having its source in the beginningless past and its continuation in the future—is the Buddhist substitute for the permanent ego or immortal soul of other religions.

In fact this doctrine of no-soul is the crux of Buddhism.

In an ultimate sense a Buddhist cannot conceive of an unchanging soul or any being in the form of a man, animal, etc. These forms are merely the temporary manifestations of the *Kammic* force. The so-called being is only an apparent reality (*Sammuti sacca*) and is a concept used for conventional purposes.

As a scientist says that water is composed of H_2O , even so the Buddha, the peerless scientist of the world says that the so-called being is, strictly speaking, composed of mind (*nāma*) and matter (*rūpa*).

A few decades ago it was believed by the scientists that the so-called atom is indivisible, but now they are of opinion that it is not so.

In the physical realm they have no doubt made remarkable progress but in the mental realm they are still groping in the dark.

It may be remarked, however, that some philosophers and psychologists are coming closer and closer to the Buddhist view of the mental realm.



Devas request Bodhisattva to be born among men.

Artist : Koseken Nasa



Dream of Queen Maya.

Artist : Kosefsm Nossu

Hume, for instance, looked into consciousness and perceived that there was nothing except fleeting mental states, and concluded that the supposed permanent ego is non-existent.

"There are some philosophers", he says, "who imagine we are every moment conscious of what we call ourselves ; that we feel its existence and its continuance in existence, and so we are certain—both of its perfect identity and simplicity. For my part when I enter most intimately into what I call myself I always stumble on some particular perception or the other—of heat or cold, light or shade, love or hatred, pain or pleasure. I never can catch myself—and never can observe anything but the perception—nor do I conceive what is further requisite to make me a perfect non-entity."

Bergson says, "All consciousness is time existence ; and a conscious state is not a state that endures without changing. It is a change without ceasing ; when change ceases it ceases. It is itself nothing but change."

Dealing with this question of soul Prof. James says:—"The soul-theory is a complete superfluity, so far as accounting for actually verified facts of conscious experience goes. So far no one can be compelled to subscribe to it for definite scientific reasons.

"This me is an empirical aggregate of things objectively known. The I which knows them cannot itself be an aggregate. Neither for psychological purposes need it be considered to be an unchanging metaphysical entity like the soul, or a principle like the Ego viewed as out of time. It is a thought at each moment different from that of the last moment, but appropriative of the latter, together with all that the latter called its own. All the experimental facts find their place in their description, unencumbered with any hypothesis save that of the existence of passing thoughts or states of mind."

In concluding his interesting chapter on the soul he says:—"And in this book the provisional solution which we have reached must be the final word : *the thoughts themselves are the thinkers.*"

The Buddha propounded these facts some 2500 years ago whilst He was sojourning in the valley of the Ganges.

According to Buddhism *Rūpa* or matter is merely the manifestation of forces and qualities.

In the ancient days the Indian sages too believed in an indivisible atom—*Paramānu*. The Buddha analysed this so-called *paramānu* and declared that it is only a manifestation of particular inter-related forces which he termed *Paramatthas* or essentials of matter.

These *Paramatthas* are *Paṭhavi*, *Āpo*, *Tejo*, and *Vāyo*. One must not understand, as was believed by some Greek thinkers of the past, that these elements are earth, water, fire, and air.

Paṭhavi means the element of extension, the substratum of matter. Without it objects cannot occupy space. The qualities of hardness and softness which are purely relative are two phases of this element. It must be understood that this element of extension is present in earth, fire, water, and air. For instance the water above is supported by water below. It is this element of extension in conjunction with the element of motion that produces this upward pressure.

Āpo is the element of cohesion. Unlike *Paṭhavi* it is intangible. It is this element which coheres the scattered particles of matter and gives us the idea of body.

Tejo is the element of heat. Cold is also a form of *Tejo*. Both heat and cold are included in *Tejo* because they possess the power of maturing bodies or, in other words, the vitalising energy. Preservation and decay are due to this element.

Vāyo is the element of motion. The movements are caused by this element. Motion is regarded as the force or the generator of heat. "Both motion and heat in the material realm correspond respectively to consciousness and Kamma in the mental."

These four are the fundamental units of matter and are invariably combined with the four "derivatives"—namely,

colour (*Vanṇa*), odour (*Gandha*), taste (*Rasa*) and nutritive essence (*Ojā*).

The four elements and the four "derivatives" are inseparable and inter-related, but one element may preponderate over another, as, for instance, the element of extension preponderates in earth, cohesion, in water; heat, in fire; and motion, in air.

Thus, according to Buddhism, matter consists of forces and qualities which are in a constant state of flux.

Mind (*name*) which is the most important part in the machinery of man is also a complex compound of fleeting mental states. There are fifty-two mental states. Sensation or *Vedanā* is one, perception or *Saññā* is another. The remaining fifty mental states are collectively called volitional activities or *Sankhāras*. These immaterial states arise in a consciousness or *Viññāna*.

Each unit of consciousness consists of three phases—genetic (*uppāda*), static (*līlī*) and cessant (*bhanga*). One unit of consciousness perishes only to give birth to another. Each consciousness, on passing away, gives up its whole energy or all the impressions received to its successor. Every successive consciousness therefore consists of the potentialities of all its predecessors and something more. The subsequent thought-moment is neither absolutely the same as its predecessor—since its composition is not identical—nor entirely another—being the same continuity of Kamma energy.

It should be said that a consciousness is not chopped up in bits and joined together like a train or chain. On the contrary it flows on like a river having birth for its source and death for its mouth. The rapidity of the flow is such that hardly is there any standard whereby it can be measured even approximately. However, it pleases the commentators to say that the time duration of one thought-moment is even less than the one-billionth part of the time occupied by a flash of lightning.

Here we find a juxtaposition of fleeting mental states opposed to a superposition of such states as some appear to believe. No state once gone ever recurs nor is absolutely identical with what goes before. These states constantly change not remaining for two consecutive moments the same. We worldlings veiled by the web of illusion mistake this apparent continuity to be something eternal and go to the extent of introducing an unchanging soul—*atta*, the supposed doer and receptacle of all such actions, to this ever-changing consciousness.

We see a vast expanse of water in the sea, but the waters of the ocean consist of countless drops. An infinite number of particles of sand constitute the sea-beach, but it appears as one long sheet. Waves rise and dash against the shore, but actually speaking no single wave comes from the deep sea to lose its identity on the shore. In the cinematograph we see a picture in motion, but to represent that picture a series of momentary motions must appear on the film.

In exactly the same way there is no one permanent soul that resides in this so-called being which is only a composition of the five aggregates.

One cannot say that the perfume of a flower rests on the petal or the pistils or on the colour, for the perfume is in the flower.

In the same way one's individuality is the combination of all these five. If one were to say that by soul or self is meant the process of this psycho-physical phenomenon that is constantly becoming and passing away, then there would be no objection to the term. For the Buddha himself uses the term *atta*—self—to indicate the collection of the Khandas or the aggregates.

It may be asked—"How is rebirth possible without a soul to be reborn?"

Birth, according to Buddhism, is simply the coming-into-being of the Khandas (*Khandānan pātubhāvo*).

Just as the arising of a physical state is conditioned by a preceding state as its cause, in just the same way the coming-into-being of this psycho-physical life is conditioned by causes anterior to its birth. The present process of becoming is the result of the craving for becoming in the last birth, and the present craving for becoming conditions the life in a future birth.

As one life process is possible without a permanent thing passing from one-thought moment to another, a series of life-processes is possible without anything to transmigrate from one life to another.

Suppose we arrange a series of balls in close contact and then sharply strike the first stationary ball. It will stay dead, but transmitting the force through the others, and the last stationary ball will move on. The first ball does not itself pass over, it is the force here that pushes the last aside.

In like manner the body dies transmitting the particular Kammic force to another. This new being here is conditioned by past Kamma there.

Now, is it one who does the act in this birth and another who reaps its results in the other birth?

To say that he who sows is absolutely the same as he who reaps is one end ; and to say that he who sows is totally different from he who reaps is the other end. Overcoming these two ends the Buddha teaches the doctrine in the middle in terms of cause and effect.

This important point the venerable Buddhaghosa amplifies in the Visuddhimagga. He says—*Na ca so na ca añño*—neither the same nor another.

As an illustration let us take the case of the butterfly. It was first an egg, and then it became a caterpillar. Later it developed into a chrysalis, and finally evolved into a butterfly. This process occurs in the course of one life-time. The butterfly is neither the same as, nor totally different from, the caterpillar. Here also there is a flux of life or a continuity.

Venerable Nagasena explains this point by citing the illustration of the lamp that burns throughout the night. The flame of the first watch is not identical with that of the last watch, yet in dependence upon the one and the same lamp the light burns throughout the night. In the same way there is a continuity of life—each succeeding state depending upon the preceding one.

SRI DEVAMITTA DHAMMAPALA

(By G. L. B.)

(The following verses were written in Sarnath on visiting the spot where Sri Devamitta Dhammapala was cremated.)

You had all that world could give,
But for the reason that we may live
In befitting manner and make this place
A better one for human race,

You shunned all the earthly lure
You led a life immeasurably pure
And nobly served your fellowmen
With body, money, voice and pen.

We cannot forget what you have done
Your life was like the light of Sun
And your genius and devotion deep
Woke us from the deadly sleep.

Oh! you have kindled our hearts
And we have vowed to play our parts
With same devotion as you have shown
Our noble leader from great Ceylon.

A SORROW'S CEASING

By J. F. McKECHNIE

There was once a man who was very fond of using opiate drugs. He much liked the dreams they gave him, and the feeling of ease and wellbeing that was his while their effects lasted. When these effects wore off he took some more of the drug. But he could not always do this, for sometimes he had no money with which to buy any. When this happened, he stole money for he could not live without the drug.

At first his thefts were small ones, from people who made no complaint to the King's justice about it because they knew him and his unfortunate weakness ; but they took precautions against his being able to steal from them again in the same way. So at last it came about that one day he could find no means of filching a little money to buy a dose of the drug that he could not go without another minute : he must have it. So he went to the Big Bazaar where his sister-in-law, a poor woman, a widow, kept a fruit stall, and after talking with her a little while, he found the chance to take ten rupees out of her box without her knowing, and made off with it.

But one of the King's men who kept watch over the Bazaar saw what he did and went after him and told him he must come to the King's Court with him to be judged for his misdeed, for he had seen him taking what was not his own.

Now the thief was a Buddhist, and he said to the King's man who held him: "Why do you hold me? That man who stole was another man from me. I am a different man from him. Let me go."

The King's man was a Buddhist also and he said: "What you say is true, O man. You are not the same man who stole the rupees. But you are his descendant. There is no other man who is his descendant. It is only you. So you are the man I must take to the King's Court to be corrected for stealing the rupees."

So the thief was taken before the King's judge. But here again in the King's Court he said to the Judge what he had said to the Warder of the Bazaar who caught him: "Honoured Sir, it is not just that you should give me punishment for this theft. I am not the man who stole the rupees. It was another man who did it, not me."

"You speak truly" said the Judge who also was a Buddhist. "It was another man who did this deed: that is quite true. But you are the man who is lineally descended from that man. I know of no other who is. You, not any other man, I must correct; for you descend and none other does from the man who committed the misdeed." And the judge sent the man to prison for a long time.

When the man came out of prison he again began to steal to get the drug he could not live without, and again was put in prison. And so it went on for many years till at last he died.

Then the Lords of Karma, when the man came before them, decreed that because of his drug-taking habits in the past, his next body should be one with a disordered nervous system. But the man cried out at this: "O my Lords, that is not just. Why must I have this bad body? I did not take those drugs. It was another man who did that. It was not I. So why am I to be punished?"

But the Lords of Karma replied: "O man, thou sayest what is indeed true. Thou didst not take those baneful drugs: It was another man than thou. Yet there is no other man who now represents that man. Thou that now standest before us for judgment according to the deeds done in that body, art verily all there is at this moment of

him who did those deeds. Thou verily art he, all that there is of him, here and now. Therefore thou alone and not another, must bear the consequences of those deeds."

So in due time the man was born into the human kingdom again; and in a body that was nervously weak even to the borders of disease. For no reason but his own poor nervous constitution, he was subject to fits of moodiness, sometimes to outbursts of bad temper and ill-will, and even at times, violent speech and behaviour. He could not control himself though he wished to. At this he would often almost weep, for he was desirous of speaking and acting rightly, but it seemed that he could not.

At length, in the course of his days, he encountered one to whom he wished to unite his life; and she also wished to unite her life to his for as long as they both should live. It was a mutual love of the strongest kind. Neither felt as if they could live henceforth save in the company of the other. But the woman had an old father whom she also dearly loved, from whom she felt that she could not bear to part so long as he lived. The man asked her to marry him, but she said that she could not leave her father. He asked her again and again, but she always made the same reply.

At last he was taken with one of those furious fits of determination to have his own will no matter what obstacle stood in his way, which often came over him. He wrote to the woman to tell her that if she did not give him an answer next day that she was willing to marry him at once, he would go away and she would not see him again. He was very well satisfied with himself for having written and sent off this letter; for he knew how very dear he was to her, and he thought that now, threatened with the loss of him for ever, she would yield to his wishes without any more opposition.

That was his calculation; but the event turned out very differently from what he had expected. He received a brief note from the woman asking him to come next day to a

certain tree in the wood where they had often met. That was all.

He went to the place full of high hopes that now he was going to achieve his end. But what did he see? Under the tree lay the lifeless body of his beloved with an empty bottle of laudanum by her side and a note pinned to her dress. With a tremendous effort he steadied himself sufficiently to read it. It told him that the writer, desperate, distracted at the cruel dilemma in which she was caught, had seen no other way but to part from *both* of those to whom she was attached, himself and her father. Would he forgive her? She had not the strength to cope with the situation in which she found herself, torn between two loves, each equally great, so she had taken this way out.

Would he forgive her! Could he ever forgive himself? That was the piercing, searing thought that now bored with fiery fangs through every nerve of his consciousness. Would he ever be able, ever, to forgive himself for killing the one being on earth he had ever loved? For that was what he felt himself to be,—a murderer; and the murderer of the one only creature that had ever warmed with its love his hitherto cold and lonely heart!

He cast one last frenzied glance at the dead form on the grass and fled from the spot, half mad with the thought that kept chasing its way over and over through his tortured brain, that he had killed the one he loved.

There followed for him now a long hunt for years through nearly every country in the world, ever seeking distraction for his tormented mind in looking on new scenes, and never finding the relief he sought. Always and always he kept trying to forget that dead body under the tree, and never could he forget it. Ever and ever he sought to forgive himself for what he had done, for the brutal egoism that had made him write that cruel letter, but never could he arrive at such forgiveness. Under the torture of mind he suffered, he was fast going mad,

But one day, in the library of the ship on which he was travelling at the time, he found a little book which some one must have left there, for it was not noticed in the library catalogue. It was about a religion he had never heard of before, for he was not interested in religion; and besides, this was one of those only followed by the peoples of the far East. But in the torment of mind that scarcely ever ceased during all his waking hours, he was ready to read anything that might promise to bring him even an hour's respite from that pain. And this book did, for it was written by one who had arrived at peace of mind and was telling how he had done so.

The man sat down and began to read, and went on reading until he had come to the end of the book. Then he started reading it all over again. For he had found in it what he had been seeking for so long. He could hardly believe it, but he thought he began to see peace coming his way too. As he read the pages of the book, stopping frequently to consider if something said there were really true, he began at length to see that it might be possible after all to forgive himself for his awful crime. For he learned from this book that it was not he who had written that brutal letter. He was told that it was another than he who had been so cruelly egoistic. He came now to see that the man who at that moment was reading this yellow-covered book in the body of a ship in mid-Pacific was quite another man, and a better man than that man who had killed that woman. He was a man who never would, and never could, as long as he lived, write such a letter as had brought about her death. And with that thought, that conviction, he became able a little to forgive the man who had so brutally sought to have his own way,—that man who was himself, and yet was no longer himself.

At first it seemed to him unbelievable that he was getting rid of the burden of woe that had weighed him down so long, and driven him over the whole earth in a vain attempt

hitherto, to find healing for his terrible hurt. But as the days passed he found that the cure remained a cure. He could forgive himself. And in his gratitude he resolved to spend the remainder of his life, so far as he was able, in letting others know of this wonderful Teaching that had saved him from madness and made him a sound man again in mind, even though sorely wounded with a scar that would remain with him to his dying day. Few who now meet the quiet, gently smiling man and hear him explain the Doctrine, would guess the presence of that scar. But in silent hours by himself, at times it echoes a little of its old smart; and then the man turns to the Scripture of the Blessed One and reads once more the ancient words that always bring him peace as more and more he penetrates to understanding of them: "This is not mine. This am I not. This is no self of me."

There are six roots from which disputes grow, Ananda.—Take, first, a man of wrath and nasty temper, who shows no respect or obedience to the Master or the Doctrine or the Confraternity, and does not carry out his course of training to the full. This is the kind of man who breeds disputes, to the general grief and sorrow and hurt of many folk and to the grief and pain alike of gods and men; and if you detect—within yourself or without—such a root of quarrels, then strive to extirpate the evil thing; for, if you succeed in detecting it, that particular root of disputes will not sprout into anything to trouble your lives thereafter. And the same applies to the five other roots of disputes, in men that are hypocritical and fraudulent; envious and jealous; guileful and deceitful; full of evil desires and wrong views; or absorbed in temporal ideas which they hug tightly and will not loose their hold.—These are the six roots from which disputes grow.

Sāmagāma Sutta.

BUDDHISM THE UNIVERSAL RELIGION.

BY SIR HARI SINGH GOUR KT. M.A., D. LITT., D.C.L., L.L.D.

Since ages past man has striven to establish universal institutions ; but his self-interest has stood in the way of the realization of his dream. Still the idealists have never despaired. They have constructed Utopias in which man will feel happy and contented, free and unfettered by that the greatest and vilest enemy of man, namely, the man himself. Religious and social reformers have often struggled to help their fellowmen against his oppression, but as often as not, it has ended in merely changing its form, the reason being that of all creatures man is the most indolent by nature and habit, both intellectually and physically. In the one field he is content to let others do his thinking, in the other he employs slaves to do his work. The one keeps him ignorant and makes him swallow wholesale all the wild stories he hears from his infancy of ghosts and hobgoblins, of the soul tormenting devils, of heaven and hell, all of which are figments of human imagination and fancy portraits of human hopes and fears, desires and longings of which all religions are at once the records and the reflexes. They have no counter part in the objective world.

The three thousand years or more of religious history is a history of human effort to solve the riddle of the Universe in which every conceivable view of life and death, its purpose and destination will be found portrayed in colours, both glowing and sombre, but the chief characteristic of all religions is a revelation of the unknown by one who professed to be specially privileged to know all about it.

Such is the main feature of Christianity and Islam. Hinduism which is older than both is a religion the authorship of which can be ascribed to the joint efforts of a tribe of

priests who assumed supreme command in their respective spheres carving out little spiritual kingdoms of their own over which they reigned and which they passed on to their children or disciples.

As such, Hinduism became early divided into different sects or schools of which six schools became famous for their outstanding views on the problems of life and death. Of these schools that of Kapila, the founder of the Sankhya school of philosophy, became distinguished by its agnostic detachment and severely rationalistic outlook. Kapila had carried out a thousand years before what St. Paul had preached but failed to practise—"Prove all things, hold fast that which is good". Kapila had done that in the realm of philosophy, but Kapila was a hermit and not a religious evangelist. He died as he had lived closeted in his monastery giving to the world his "Philosophy of Numbers". That philosophy which categorized all ideas, and, therefore, gave a mathematical rendering to loose thinking was the prototype, if not the dictator, of a new and more vigorous system that Gautama Buddha was to inculcate.

In the sixth century before the Christian era, of which authentic records are now accumulating, the whole of Aryavarta, or Northern India, was held under sway by the priestly clans who after quarrelling amongst themselves and warring upon one another had become at last reconciled to an armistice in which each clan was to retain and hold the perquisites which it had inherited, or which it had annexed, and which being ample and to spare gave a curb to their fanatical zeal of spiritual conquest.

In one word, the clans till then non-descript had become definitely crystallized into a distinct group which called themselves Brahmans because they all worshiped Brahma, the creative spirit of the Vedic trinity. But side by side with the common worship of the creator the Brahmans had developed an intricate code of moral law in which their own caste was securely entrenched behind the unshakable ramparts of caste,

ritualism, sacrifices and penance, asceticism and self-abnegation, gifts and charity to the Brahmins, who declared themselves as even above the Gods, and by whose favour even the Gods in the heaven dwelt.

"It is by the favour of the Brahmins that the Gods reside in heaven, a speech uttered by the Brahmins (whether a curse or a benediction) never fails to come true"* (Vishnu XIX-22 ; 7 S.B.E. 77).

This apotheosis of the Brahmins would have been resented by the laity, were it not ordained that illiteracy shall be the normal law, and none but the Brahmins, and the Kshatriyas shall lay their hands upon the holy writ.

In the centuries supervening the birth of Buddhism these two clans the Kshatriyas and the Brahmins had been in deadly grip for their overmastery of India. At one time the Kshatriyas, at another time the Brahmins seemed to have been carried off in triumph. Even the acknowledgedly sacerdotal writings of the Brahmins bear testimony to this deadly rivalry and the subjugation of the one by the other by the use of force. The fact that the principal Code of the Hindu, that of Manu, was itself the product of a Kshatriya is now acknowledged, as it was by so profound a Sanskritist as the late Professor Max Muller.† That work has, of course, been since bowdlerized beyond recognition by the Brahmins who regained their ascendancy on the fall of Buddhism in India soon after the death of King Harsha, in the 8th century A.D.

Contemporary records justify a belief that in the sixth century the Brahmins had for the time being secured their supremacy in India. And Buddhism was a protest against their pretensions, since Buddhism came to grips with every tenet of Brahminism whose fundamental creed comprised the following aphorisms, namely:—It willed Brahma to create

* Vishnu (Cir. 400—300 B.C.).

† Max Muller's *Chips from a German Workshop*, Vol. II, Pp. 341, 342.

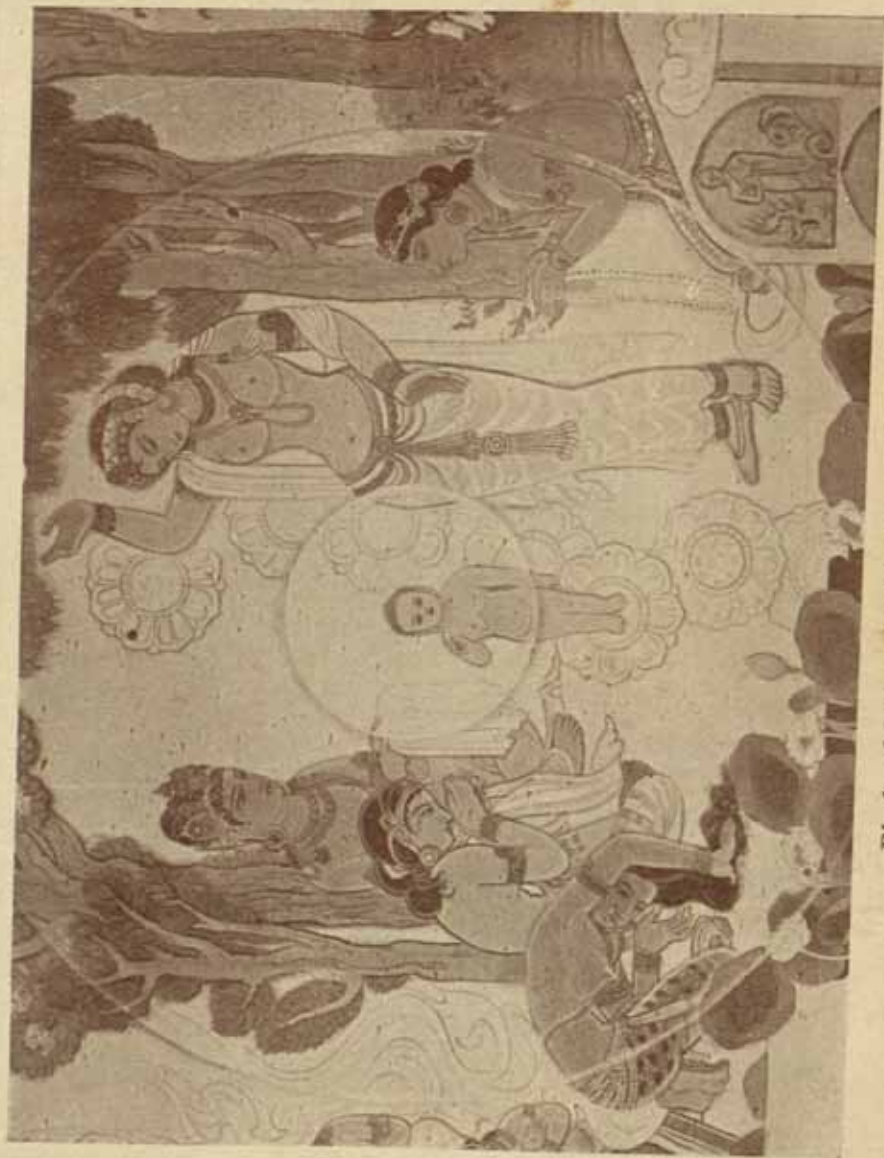
the world so he created it, dividing all mankind into four divisions assigning to each its principal function. To the Brahmins the duty of maintaining religion, to the Vaishyas—trade and to the Sudra—servitude. Acting upon this divine ordinance the Brahmins composed the Shastras in which they laid down the terms of duty of the three castes, worship of the Brahmins, securing one's salvation by fasts and penances and ensuring it by gifts to them.

As already stated, the sacredness and supremacy of the Shastras was further ensured by a behest that none but the Brahmins shall expound the Shastras ; though the Kshatriyas may read them, but those below them shall reach eternal damnation if they ever tried to cast their shadow within three leagues of them. When illiteracy was bliss, it was folly to be wise.

It has become known only within the last few years that the theocratic civilization that the Aryans introduced into India was in no way superior to the Dravidian civilization of which an ocular demonstration can be had by a visit to Mohenjo Daro and Harappa. That civilization had no caste, though it too was in the grip of priests ; but it reached the masses who lived in houses of which any modern town planner might be justly proud.

It is clear that this pre-Aryan civilization was more democratic in its spirit than the Aryan stratum which overlaid it, and in the course of a thousand years completely obliterated it. But the memory of this lost greatness must have still rankled in the breasts of those whom the conquering Aryans had subjugated and to whom a servile place had been assigned in their social economy. And this number was by no means small. Indeed, on a rough computation they were in a clear majority even in the North and North-west, where the impact of the Aryan invasion had been first felt.

Literacy was in those days an expensive luxury, as paper itself had not been invented ; but intelligence is the gift of Nature, and the despised and degraded aborigines had not been



Birth of Prince Siddhartha at Lumbini.

Artist : Koseatsu Nosh



Asita Calls to see Prince Siddhartha.

Artist : Koseian Nosh

excluded from the plan of his allotment. They felt their humiliation and subjection acutely as all conquered people do, the more so because being dark-skinned they wore the badge of their servitude upon their faces. The fair-skinned Aryans despised the dark-skinned native not so much because of the inferiority of his social system as because of the accident of his colour.

The Aryans, by no means united amongst themselves, were, therefore faced with a fresh menace of the despised *Dasyus* who had not buried their hatchet with them in spite of their subjugation and subjection.

Gautama Buddha saw in this conflict the sign of the coming storm, and he founded his religion both as a challenge to the supremacy of the Brahmins as a peace offering to the *Dasyus* whom he welcomed into his fold. As Max Muller, himself a devoted Christian had to concede, "The most important element of the Buddhist reform", he wrote, "has always been its social and moral code, not its metaphysical theories. That moral code, taken by itself, is one of the most perfect which the world has ever known. On this point all testimonies from hostile and from friendly quarters agree."*

Buddhism was then an invitation to all to join the fold of universal brotherhood to work in strength for the weal of man-kind. That invitation reached the hearts of those to whom it was addressed.

One great scion of the despised *Dasyus*, Chandra Gupta, soon won back for India, what India had lost to the Greek legionaries. His grandson Asoka became the paragon of Kings, as he was the mightiest propagandist of the Faith.

We are at the present moment faced with an identical problem. The hold of the British is to be shortly relaxed upon India. Sixty millions of Harijans are packing up their goods to leave the Hindu fold which denies them ordinary

* Chips from the German Workshop, Vol. I, P. 221.

human rights. Seventy millions of Mussalmans have already left that fold ; so have the five millions of Christians.

Why can't they not all rejoin in a cult which admits of no dogma, no preconceived doctrine, no caste, and no priestly authority? If there ever was a need for an universal religion, that need is now, when all the world is threatened with another Armageddon, if there ever was a need for a universal pacifier, that need is now, when the nations of the world are threatening to extirpate one another for worldly pelf ; if there ever was a religion that has never shed a drop of blood, that has ever made for peace and human happiness, that has combined high morality with the highest of truths—that religion is Buddhism—the Buddhism pure and undefiled as the Master had conceived—why cannot the Harijans embrace it? Why cannot the Hindus revive it? for the way to Swaraj lies only in their national unity, and there can be no unity so long as the religion of their forefathers remains in exile.

What is the good man's attitude?—Suppose a bad man has gone forth as a Pilgrim from a family of distinction reflects that, while this is his own case, other Bhikkhus have not come from families of distinction,—so that, on family grounds, he exalts himself and disparages others. This is the attitude of the bad man. Whereas the good man reflects that it is not by belonging to a distinguished family that the qualities of greed, spite and folly pass away to extinction ; and that, even if a bhikkhu be no scion racially, but yet is seized of the Doctrine and what flows from it, is of approved behaviour, and acts consonantly with the doctrine, such a man is thereby worthy of worship and of praise. So, safe behind the principles by which he walks, he does not, on grounds of family distinction, either exalt himself or disparage others.—This is the attitude of the good man.

Sappurisa Sutta.

THE BUDDHA ON HUMAN FRAILTIES

BY GIUSEPPE DE LORENZO

In every book of mine, during my literary career of more than forty years, I never got tired of considering the Holy Ganga as the source of the purest human Wisdom, and of repeating over and over again that the powerful and perfect translation of the Discourses of Gautama Buddha, into German, by Karl Eugen Neumann constitutes the unshakable foundation to a vast improvement of the ideas and the education of the whole western system of thought. This thought leads us to re-discover that everything is enlightened by the word of Buddha. It sees enlightened, as if by a new light, all human passions from the noblest to the lowest, the powers and the frailties of the human mind. It is on two of these frailties, enlightened by the word of Buddha that I want to dilate this time ; for they correspond to certain passions, which trouble mankind nowadays, in this moment of the history of the earth : I mean to say, fear and selfconceit.

Fear and selfconceit have their roots in the belief, that man is the centre of the universe itself, and that he considers himself as the only cause of all events, be they sad or gay, that take place in the external world. This false belief derives from the fact, that he feels in himself all the creative strength of the World ; but the origin of this wrong attribution may be traced only to the ignorance of the Law of Causality and of the external causal links which interfere with the internal ones. Out of this ignorance there arise fear and selfconceit.

Knowledge and wisdom, on the contrary, causing us to understand our real position and our true value in the world, give both the knowing-man and the wise man courage and humbleness ; courage in ill luck and humbleness in good luck.

This condition of agitation and fear, by which the human ant-hills are troubled, in the fear that the end of their ephemeral lives is the end of the World itself, is thus wonderfully described in the *Jātakam*, 322, *Dababbajatakam* (in H. T. Francis's translation, edited by Cowell):

Once upon a time when Brahmadatta reigned in Benares, the Bodhisatta came to life as a young lion. And when fully grown he lived in a wood. At this time there was near the Western Ocean a grove of palms mixed with vilva trees. A certain hare lived here beneath a palm sapling, at the foot of a vilva tree. One day this hare after feeding came and lay down beneath the young palm tree. And the thought struck him: "If this earth should be destroyed, what would become of me?" And at this very moment a ripe vilva fruit fell on a palm leaf. At the sound of it, the hare thought: "This solid earth is collapsing," and starting up he fled, without so much as looking behind him. Another hare saw him scampering off, as if frightened to death, and asked the cause of his panic flight. "Pray, don't ask me," he said. The other hare cried, "Pray, Sir, what is it?" and kept running after him. Then the hare stopped a moment and without looking back said, "The earth here is breaking up". And at this the second hare ran after the other. And so first one and then another hare caught sight of him running, and joined in the chase till one hundred thousand hares all took to flight together. They were seen by a deer, a boar, an elk, a buffalo, a wild ox, a rhinoceros, a tiger, a lion and an elephant. And when they asked what it meant and were told that the earth was breaking up, they too took to flight. So by degrees this host of animals extended to the length of a full league.

When the Bodhisatta saw this headlong flight of the animals, and heard the cause of it was that the earth was coming to an end, he thought: "The earth is nowhere coming to an end. Surely it must be some sound which was misunderstood by them. And if I don't make a great effort, they will all perish. I will save their lives." So with the speed of

a lion he got before them to the foot of a mountain, and lion-like roared three times. They were terribly frightened at the lion, and stopping in their flight stood all huddled together. The lion went in amongst them and asked why they were running away.

"The earth is collapsing," they answered.

"Who saw it collapsing?" he said.

"The elephants know all about it," they replied.

He asked the elephants. "We don't know", they said, "the lions know". But the lions said, "We don't know, the tigers know". The tigers said, "The rhinoceroses know". The rhinoceroses said, "The wild oxen know". The wild oxen, "the buffaloes". The buffaloes, "the elks". The elks, "the boars". The boars, "the deer". The deer said, "We don't know, the hares know". When the hares were questioned, they pointed to one particular hare and said. "This one told us".

So the Bodhisatta asked, "Is it true, Sir, that the earth is breaking up?"

"Yes, Sir, I saw it", said the hare.

"Where," he asked, "were you living, when you saw it?"

"Near the ocean, Sir, in a grove of palms mixed with vilva trees. For as I was lying beneath the shade of a palm sapling at the foot of a vilva tree, methought, 'If this earth should break up, where shall I go?' And at that very moment I heard the sound of the breaking up of the earth and I fled."

Thought the lion: "A ripe vilva fruit evidently must have fallen on a palm leaf and made a 'thud', and this hare jumped to the conclusion that the earth was coming to an end, and ran away. I will find out the exact truth about it." So he reassured the herd of animals, and said, "I will take the hare and go and find out exactly whether the earth is coming to an end or not, in the place pointed out by him. Until I return, do you stay here." Then placing the hare on his back, he sprang forward with the speed of a lion, and putting the hare

down in the palm grove, he said "Come, show us the place you meant."

"I dare not, my lord," said the hare.

"Come, don't be afraid," said the lion.

The hare, not venturing to go near the vilva tree, stood afar off and cried, "Yonder, Sir, is the place of dreadful sound," and so saying, he repeated the first stanza:

From the spot where I did dwell
Issued forth a fearful 'thud;'

What it was I could not tell,
Nor what caused it understood.

After hearing what the hare said, the lion went to the foot of the vilva tree, and saw the spot where the hare had been lying beneath the shade of the palm tree, and the ripe vilva fruit that fell on the palm leaf, and having carefully ascertained that the earth had not broken up, he placed the hare on his back and with the speed of a lion soon came again to the herd of beasts.

Then he told them the whole story, and said, "Don't be afraid." And having thus reassured the herd of beasts, he let them go. Verily, if it had not been for the Bodhisatta at that time, all the beasts would have rushed into the sea and perished. It was all owing to the Bodhisatta that they escaped death.

Alarmed at sound of fallen fruit

A hare once ran away,

The other beasts all followed suit

Moved by that hare's dismay.

They hastened not to view the scene,

But lent a willing ear

To idle gossip, and were clean

Distraught with foolish fear.

They who to Wisdom's calm delight

And Virtue's heights attain,

Though ill example should invite,

Such panic fear disdain.

These three stanzas were inspired by Perfect Wisdom.

This is the Buddhist tale of unreasonable fear as it may be felt by timid and ignorant people. In opposition to that, the Buddhists like to represent the figure of Buddha, the Great Sage, when, lost in meditation at the foot of a tree, remains undaunted and calm under the raging elements: the thunder rumbles, the lightnings flash, the earthquake shakes the firm earth, the alluvions overflow, the cyclone uproots the trees, and fragments of rocks, falling down the side of the mountain, threaten to crush the Sage, who, calm in the middle of the cataclysm and indifferent to any danger, follows unchangeable the course of his thought, till the big python Mucalinda, moved and full of admiration, wraps his body with seven turns of his mighty folds and covers his head with his own head to defend him against every accident.

Whatsoever alarms—whatsoever perturbations—whatsoever desolations arise, all proceed from the fool, not from the informed. Just as it is from the hut of bamboo or bracken that the fire breaks out which consumes even storied mansions which are cased in plaster and keep out the wind with doors that fit and casements that shut; so it is always from the fool and never from the informed that there arise those alarms, perturbations, and desolations which are present in the fool and absent in the informed. For, the informed have neither alarms, nor perturbations nor desolations. Therefore, bhikkhus, train yourselves upto become informed by study.

Bahudhātuka Sutta.

SACRIFICE IN RELIGIONS

BY S. HALDAR

Whether or not God made man after his own image, there is little doubt that man has conceived God to be an image of himself. Not that all religions can be said to be anthropomorphic. Thus, Islam is meticulously scrupulous about avoiding to invest the Supreme Being with any form. In the West, great thinkers like Herbert Spencer conceive of the Ultimate Reality as the Unknown and Unknowable. The Hindu philosophical idea of the Godhead has been thus faithfully expressed by Mahatma Gandhi: "There is an undefinable, mysterious Power that pervades everything. I feel it though I do not see it. It is this unseen Power which makes itself felt and yet defies all proof, because it is so unlike all that I perceive through my senses. It transcends the senses."

But all believers in God are in agreement in venerating God as a Divine Person. Even such religions as Islam and Sikhism which cannot be suspected of anthropomorphism show deep reverence for material objects like sacred books and places of worship and pilgrimage connected with God. This reverence amounts to theopathy and has even produced discord and strife.

One of the results of this feeling of reverence is a natural desire to please the Deity. Man's primary conception of pleasure consists in the desire for satisfying hunger through eating. It is this that led Cain to place the "fruit of the ground" as an offering to God. It is this that led his brother Abel to bring the "firstlings of his flock" as an offering to the same Deity. It is said that God was not pleased with the vegetable offering but the meat offering gave him satisfaction. We are told that God was greatly pleased with the Jewish patriarch Abraham and said to that fortunate man: "I am

thy shield and thy exceeding great reward." The Bible tells us that God "tempted" this great man of worth, Abraham, to offer to himself as a burnt offering Abraham's only son Isaac. The Old Testament bears ample evidence regarding the prevailing practice of offering sacrifices to the Deity not only in the Judaic world but outside. The New Testament presents to us the sacrifice of God's only begotten son. The practice prevailed all over the ancient world and continues at the present day in those parts of the world which still cling to primitive ways. In modern Christendom the rite of the Eucharist commemorates the sacrifice on the cross. Even the Reformer Luther believed that the body and blood of Christ are really and locally present in the bread and wine which are the elements of the communion.

In India Islam exhibits in the lower ranks of its followers the influence of popular Hindu worship as these ranks join the Hindus in making offerings at the shrines of Pirs or Saints for worldly benefits received or expected. Intensity of faith in the sacredness of material objects like the Koran and places of prayer is exhibited very clearly by pilgrims to Mecca who after viewing the Kaaba (the Black Stone which is built into the eastern corner of the great mosque) sacrifice their eyes by exposing them to red-hot bricks and return home as blind Hajis.

The practice of offering sacrifices has existed amongst Hindus from very remote times. In the Mahabharata we read of the Yajnas in which horses and bovine animals were sacrificed to the gods. At the present day animal sacrifice is restricted to worshippers of Sakti. Even buffaloes are sacrificed to the Divine Mother although the devotees do not partake of the *prasád* of such offerings. But we find Rámprasád, a real devotee of Mother Kali, saying that the goddess does not demand the sacrifice of animals which are foolishly offered to her by ignorant devotees but that she wants men to sacrifice their lower propensities at her shrine.

Gautama would have none of the Brahmanical sacrifices within the Order (Sangha). The slaughter of animals for offering was in the highest degree offensive to him. An incident in his life has been mentioned, by way of illustration by the Rev. Dr. J. Estlin Carpenter, D.D., D. Litt.* Travelling south of the Ganges with some five hundred followers the great Teacher came to a village adjoining an estate which was a royal gift to an eminent Brahman named Kutadanta. This Brahman was preparing for a costly sacrifice, seven hundred bulls, and the same number of steers, heifers, goats, and rams had been already collected for the rite. The Brahman met Gautama who, addressing him and the assemblage invited their attention to a story concerning the value of rituals. There was once a King full of wealth and power (said the Teacher) and he proposed to offer a great sacrifice that should ensure him spiritual merit. His religious preceptor reminded him that his subjects were harassed by robbers who plundered the villages and made the roads unsafe. He advised the King to provide food and seed-corn for those who could farm, capital for those who could trade, and wages for those who could do King's service, and the country would be at peace. Order was thus first restored, and the sacrifice was then duly offered, but no animals were slain, no slaves or messengers were driven to the work of preparation by fear of the rod, each did his share with his own choice, and none who did not volunteer was compelled. And the nobles and ministers and officials, and the rich Brahmans and the substantial householders all through the realm brought wealth to the King which he declined because he had enough by fair taxation, and they went and did likewise. When Kutadanta's friends approve, the Brahman himself inquires whether there are not still better forms of sacrifice. Gautama suggests endowments for virtuous recluses, residences for members of the Order (Sangha), and,

* "Buddhism and Christianity: a Contrast and a Parallel," (London: Hodder & Stoughton).

better still, discipleship of the Buddha with a trusting heart. Better still are the five Abstinences, from taking life, from theft, unchastity, lying, and intoxicating drinks, and so on through the ascending scale of the achievements of Buddhist holiness. "There is no sacrifice that man can celebrate, O Brahman, higher and sweeter than this." Light broke over the mind swathed in attachment to professional ideals. Kutadanta begged to be received as a disciple, released his intended victims to enjoy green pastures, fresh waters, and cool breezes, and attained the pure and spotless Eye of the Truth.



FRAGRANT DAY

By BHIKKHU METTEYYA

Each holy day, the home of Anātha Piṇḍika became a holy place. Early in the morning, from the infant to the oldest man, they all took the vows of virtue and meditated on the sanctifying subjects.

Now there was a certain poor man who earned a living by serving the Setṭhi. On that day he had gone to the forest and Anātha Piṇḍika, returning home after listening to the Lord enquired, "Did any one tell my man that to-day is fast-day?"

"No master," said they. "Well then, cook him supper." Which they did.

As the forest shadows fell aslant the labourer returned, tired from the day's work. "I am hungry" quoth he.

Then they gave his measure of rice. But he, feeling a strange silence in the house thought: "On other days there is in this house a great uproar of children asking for food saying 'Give rice, give soup, give curry'. But to-day, all have lain down quite quiet and food is prepared only for me. Pray, what meaneth this."

And refusing to eat all of a sudden, he asked them: "Did others eat? or not?"

"No father," was the reply.

"Why?"

"On holy days no one eats after noon in this house. We all keep the precepts of purity. Babies at the breast also do so. After rinsing their mouths and giving them the sweet medicaments our house-father causes even them to observe these rules. A lamp of fragrant oil burns all night and young and old alike recite the sacred scriptures taught by the Lord

Buddha. But we forgot to tell you that to-day is fast-day. Hence we prepared food for you alone. You eat."

But to him that silence was far sweeter than food. Said he: "If it is proper for me to take the vows even now, I also will observe the fast-day."

"We must inform the house-father." So they went to the great treasurer and informed him the labourer's wish. Anātha-Piṇḍika was glad, and approved saying "Well, if my son can forego the meal let him rinse his mouth and will in his mind that he will observe the fast-day precepts: by so doing he will have observed half the holy day."

Hearing it, the labourer took the vows of virtue.

But having worked the live-long day he was very hungry. The fires of hunger began to feed on the walls of his stomach and deranged winds brought him deadly pains. So he bound a rope round his body and, taking the rope's end in his hand, rolled round and round.

The treasurer, hearing of it, came bringing the four sweet medicaments in his own hands, and led by torch-bearers.

"What is wrong with you, my son," inquired the house-father with the tender love of a parent.

"My winds have deranged, master."

"If so, get up son, and eat this."

"You also eat, master."

"I am not unwell. You eat."

"Master, I could not keep the fast-day whole: allow me to keep even half. Give me not food, O master, at this unseasonable hour."

The fatherly house-father wishing him to take that harmless medicament said: "Act not in this manner, Son."

But he was adamant.

When the moon was sinking in the West, and the sun was rising in the East, he died, even as fades a flower that is offered at the feet of the Father.

And the fragrance of that flower still wafts.

"JAINISM AND BUDDHISM".

BY ARYA DHARMA

"Profound, O Vaccha, is this doctrine, recondite and hard to comprehend, good, excellent and not be reached by mere logic, subtle and intelligible only to the wise! and it is a difficult doctrine for you to learn, who belong to another discipline, to another persuasion, to another faith and sit at the feet of another teacher."—The Buddha.

I am reminded of the above-quoted words when I take up this essay in comparison by a Jaina scholar between the doctrines of the two religions. The learned author makes an elaborate attempt to show far-reaching similarity in essential particulars. Nothing is more gratifying than to see such an object successfully accomplished. With this end in view he has been at pains to obtain first-hand information about Buddha-dhamma and has had the advantage of sitting at the feet of Sri Dhammananda Nayaka Thera of Ceylon, for a period of one full month. He has, however, as he admits "not read the Svetambara Jain literature which is in Prakrit."

Equipped with these qualifications he has undertaken the herculean task of reconciling the two religions. For this purpose he devotes 333 pages octavo, but we opine 33 thousand pages will not be a trifle too much to achieve the impossible, viz., to prove that white is black or Anatta is the same as Atta.

For in the last analysis the whole question resolves itself into one single ultimate point of Atta or Anatta. The bulk of the volume is naturally devoted to a laboured effort to show that the great Anatta-vadi was after all no other than a thinly disguised Atta-vadi.

* A comparative study, by Brahmachāri Sital Prasādjī, published by the Jaina Mission Society, Madras, whom I thank for two presentation copies sent for Review.

As the author himself points out, there are more than 15 passages in the Pali canon referring to the many occasions on which the Lord Buddha was brought into direct contact with the Niganthas. If the contention of the essential identity or similarity of the two religions is sound, the Master would have readily acknowledged the fact at the very first opportunity. Mahavira or Nataputta, we must remember, was a junior contemporary of the Buddha who therefore must have been well acquainted, even from the very beginning, with the teachings of the former. The Great Teacher of Compassion, who invariably evidenced the utmost toleration towards the views of other teachers and readily acknowledged their excellence whenever possible, would have cheerfully applauded and expressed His agreement with the Jaina doctrines if only He could conscientiously do so.

On the contrary, we find Him in numerous instances confuting and denouncing the Nigantha errors, in unmistakable and uncompromising terms.

The Buddha's attitude to rival creeds of the day is indicated in the rules laid down for admitting converts. The general rule was to require a probation of four months before enrolling a proselyte from another sect as a bhikkhu. But an exception was made in favour of converted Jatilas who were admitted without probation, on the express ground that "they held the doctrine that actions received their reward and that our deeds have their result." This seems to be in keeping with the Buddha's teaching of Kammasaka-sammadiṭṭhi. In one sense therefore even the Jatilas were Sammadiṭṭhis. True it is that Niganthas taught Karma or result of action to a certain qualified degree. But the trouble was that their Karma-teaching was confined to what was called Pubbekatavada or that "all weal and woe was the result of previous actions," which the Buddha condemned as a heresy (Sutta 101 of Majjhima Nikaya and Anguttara III. 7 § 61).

Here was a fine opportunity for the Buddha to thankfully express His concurrence with the Niganthas, if He agreed with

them. Far from subscribing to the idea He expressed His disagreement. We may, however, concede that Niganthas were partial Kamma-vadins and therefore Sammaditthis *pro tanto*. This is, I fear, the utmost extent to which the similarity on the question of Karma can be said to reach.

There is, however, we must admit, another similarity, though this time of a negative character, in the rejection common to both religions of the doctrine of Issara-nimmāna-vāda or creation by God. It is interesting to find some measure of agreement on this remarkable point (But see pp. 82, 85 and 89 where God and Soul are said to be identical).

As regards moral maxims and rules of conduct there seems to be an apparent similarity. But the Jain doctrine of "The shedding of Karmas by austerities" (see p. 165) completely nullifies the significance of morality as a means of emancipation. The comparison on salient features may be said to end here and the contrast begins. The dissimilarities, I am constrained to say, are fundamental and may be classed under two heads—Soul and Self-mortification.

The learned author devotes, as I said, a large part of the book to prove that the Teacher of Anatta actually taught Atta.

Buddha-dhamma may be compared to a mirror. Each person who looks into it can see the reflection of his own likeness. A theist will see theism and an atheist atheism, a materialist materialism, a pantheist pantheism, a polytheist polytheism, an idealist idealism, an agnostic agnosticism, a spiritualist spiritualism, and an atmanist (eternalist) atmanism or a nihilist will find nihilism, etc.

All these and other -isms and -ologies are categorically condemned as Sassata and Ucccheda-heresies enumerated in the Brahmajala-sutta, whereas Buddha-dhamma remained the doctrine of the golden mean lying between the two extremes.

Ucccheda and Sassata are like unto Scylla and Charybdis. The Dhamma sails serenely midway between the two, avoiding collision with either.

In other words Buddhism differs from both Sassata and Ucccheda, and at the same time partakes of the nature of both and thus synthesises them. In one sense Buddhism is Sassata because it teaches rebirth or the continuation of personality without the passing over of a soul. On the other hand Buddhism inculcates Ucccheda, as it points out the cessation of the five skandhas at death, though a new set of skandhas takes rebirth as the cause-effect of the previous skandhas—*Naca so naca añño*. Once again, Nibbana shares the characteristics of both Sassata and Ucccheda. Nibbana has the feature of Sassata inasmuch as it is not annihilation. At the same time, Nibbana possesses the nature of Ucccheda because the perpetuation of individuality ceases at Nibbana. To venture to go further than this on questions declared by the Lord to be "unthinkables" (*acintiya*) is to run counter to His positive injunction.

Buddhism treats a living being as a dynamic organic process, whereas other religions regard the essence of a living being as a static substance—an eternal soul. Take away from Buddhism its unique teaching of Anatta, you deprive it of its one claim to distinction among religions.

Aññakkarā tīni padā Sambuddhena pakāsītā. "Three words of eight letters were proclaimed by the Supremely Enlightened One," namely, Anicca, Dukkha and Anatta. Now, Anicca and Dukkha, a little reflection will show, are the common property of all religions of the world. Otherwise every religion would lose its *raison d'être* and self-justification.

But Anatta alone remains the only specific teaching peculiar to Buddhism. Hence the gigantic efforts of Atmanists, be they Jainas, Hindus, Christians or others, to remove this bugbear out of the way at all costs.

We read in Anguttara III, 14 § 134 and Dhammapada verse 279 and elsewhere these world-staggering words: *Sabbe Dhammā Anattā*—"All things are void of soul." But the

pity of it is that a pre-eminent Pali scholar like Mrs. Rhys Davids has the hardihood to mis-translate the technical term *Sankhārā* occurring in both verses 277 and 278 and the equally technical term *Dhammā* in verse 279 by the same English words, "men think and do", thereby making a pitiful mess of the right meanings of the two words (see her translation of *Dhammapada*, p. 93).

Mr. F. L. Woodward, the learned translator of the *Anguttara* passage mentioned above, goes one better than Mrs. Rhys Davids and renders the same two words *Sankhārā* and *Dhammā* by the one English word "Phenomena" (see his *Gradual Sayings* p. 265 Vol. I).

The right interpretation of *Dhammā*, we submit with all deference, is simply "things", thereby including all *Sankhārās* (*Sankhata*) and even *Nibbana* (*Asankhata*).

Moreover the second discourse preached by the Buddha to the Five Disciples, five days after the First sermon, was exclusively devoted to *Anatta*—thereby inducing *Arahatship* for the first time. *Anatta* is the main theme of the first discourse of the *Digha-Nikāya*, viz., *Brahmajāla Sutta*. It is also placed in the very forefront in *Kathāvatthu* and in the *Milinda-questions*. Last but not least, the whole of the voluminous *Abhidhamma* *pitaka* supplies one gigantic master-key to the elucidation of the glorious doctrine of *Anatta*.

It is therefore futile at this time of day to attempt to prove that the Buddha taught the very *Attavāda* (which He emphatically condemned) even in an indirect way, for such is the utmost claim made by *atmanists* for the Buddha. "In Buddhist literature though no direct mention of the soul is found, it is described in an indirect way in the enunciation of *Nibbana*." (See p. 39). "To describe only in an indirect way" such a fundamental teaching is to say the least passing strange. If the Supremely Enlightened One observed an eloquent silence on such questions, it is preposterous on the part of puny mortals to blaspheme Him by attempting to improve upon Him.

This reminds me of a recent attempt by another writer to prove by means of *logic* that there is a soul in Nibbana. His ingenious argument ran in this wise :—

Sansāra (loka) is Anicca, Dukkha and Anatta. Conversely, Nibbana (lokuttara) is Nicca, Sukha and Atta. Ergo, there is a soul in Nibbana. Astounding conclusion indeed! Unfortunately for atmanist-dialecticians the converse of every proposition is not true, least of all where lokuttara is concerned. This is another instance of the truth of the Master's teaching that the Dhamma is Atakkāvacara *i.e.*, "not to be realised by logic alone."

So *Sabbe Dhammā Anattā* remains unrefuted and there is after all no Soul in Nibbana.

As regards Self-mortification the author rightly points out that Prince Siddhattha before his enlightenment practised austerities unparalleled even in Jainism. This is to say the least a disingenuous comment to make, in view of the fact that as soon as Siddhattha discovered his error he gave up self-mortification and reverted to his usual mode of living. Moreover, in the very first Sermon after His Enlightenment He denounced *Attakilamātānuyoga* as "ignoble, vain and painful." What more conclusive proof is required of the absolute futility of self-mortification as a means of salvation?

If the contention of the writer that there is no fundamental difference between the two religions is sound, the Buddha who perfected the *Pāramitās* for countless aeons laboured in vain. He has thus missed His mission for Mahāvira forestalled Him. The Buddha has therefore made no unique contribution to world-thought!

So, even on a *priori* grounds, it is impossible to argue that the two religions are one in essential particulars. We need hardly add it will be a highly gratifying conclusion, if only we can conscientiously arrive at it, that all religions are true and simply so many different Paths to the one Common Goal. Nothing can better promote goodwill and harmony among mankind than such a sublime idea. Unfortunately the eclectic

doctrine of the unity of all religions is a myth and the reconciliation of religions is a chimera.

Let us therefore in a friendly way agree to do the next best thing, i.e., mainly to differ where we cannot agree to agree. Is this not infinitely better than "flabbiness of thought, a false geniality which shuts its eyes to the facts and ignores fundamental differences, loose, vague and inaccurate thinking, a backboneless mysticism and a shallow mentality which tries to combine incompatibles in an inept and colourless unity"?

It is gratifying to note that the author had the advantage of instruction under learned theras in Ceylon. But we regret he has not derived full benefit from such association, as he has hopelessly failed to grasp the flagrant differences between the two religions. Perhaps the fault was not altogether on the part of the author. There is yet hope and therefore no reason to be discouraged. If only our learned friend can manage to put aside at least for the time being, all prejudices and misconceptions and bring himself into sympathy with the Buddhist view of life and also ("without thinking of something else" as R. L. Stevenson would say) think out things to a conclusion he may still see light, where now he finds darkness and confusion.

With this frame of mind, let him take up once again those fifteen canonical passages addressed to Niganthas and mark, learn and inwardly digest them, always bearing in mind that the bed-rock of the Buddha's teaching was *Anatta* and not *Atta*. If he does so, our friend may yet write another treatise next time on the *contrasts* between the two great religions. So might it be!

All that a fond and compassionate teacher can do for his disciples out of his compassion, all that I have done for you. Here, Ananda, are trees under which to sit, here are abodes of solitude. Ponder deeply and never flag; lay not up remorse for yourself here-after;—this is my exhortation to you.

Anaṇja-Sappāya Sutta.

CONCEPT AND REALITY

By ANAGARIKA B. GOVINDA

If we study the history of religion we find that a very simple but profound experience stands at the beginning and that the wish to express and to preserve this experience in words, led to the formation of systems, creeds and dogmas. As the common language was unable to interpret adequately the visions of reality, people took refuge in the symbolic language of poetry. This was handed down from generation to generation either orally or in writing, but even though the words remained the same, the people who repeated them through the centuries did *not*. They changed slowly but steadily and thus the distance between men and words became greater and greater, until they had lost all connection with the living generation and it became necessary to fill them with new life by suitable interpretations. But soon it was discovered that various interpretations were possible, and therefore the interpreters were compelled to demonstrate the superiority of their respective systems. This was the birth of logic and the foundation of philosophy.

At first this logic worked merely with the more poetical or symbolical concepts of the earlier stages of religious experience and grew into a kind of theological philosophy, the function of which was simply to support some existing tradition and to convert it into a solid dogmatical system. Later on, after this logic had proved useful as a spiritual support, it was believed that the method itself would be able to lead to the discovery of absolute truth, if only such pre-suppositions would be chosen which were universally acknowledged as true. This was the stage of independent or, let us say, relatively independent philosophy (because nobody can entirely free himself from the past).

If logic had really been what it was expected to be, all the thinkers, at least those who started from universally acknowledged facts, would ultimately have reached the *same* result. There would no longer have been any doubt about what is right and what is wrong; in short, truth would have been found at last. But just the contrary happened: even where thinkers started from the same presuppositions and proceeded with the same kind of logic, results differed. The problems, instead of being simplified, became more and more complicated. Yet there is no reason to blame logic for this failure. That would be just as foolish as blaming a knife for not being able to cut water into pieces. Every instrument has its limitations and is useful only for those things or conditions for which it is planned.

Logic is of great help in all practical questions, in the realm of solid things and that type of thinking derived from them—and if we examine it critically: *all thinking is a mental process of handling "things."* Thinking means to divide the flux of reality into things. "In the interests of experience, and in order to grasp perceptions, the intellect breaks up experience, which is in reality a continuous stream, an incessant process of change and response with no separate parts, into purely conventional "moments", "periods"; or psychic "states". It picks out from the flow of reality those bits which are significant for human life; which "interest" it, catch its attention. From these it makes up a mechanical world in which it dwells, and which seems quite real until it is subjected to criticism. It does, says Bergson, in an apt and already celebrated simile, the work of a cinematograph: takes snapshots of something which is always moving, and by means of these successive static representations—none of which are real, because Life, the object photographed, never was at rest—it recreates a picture of life, of motion. This picture, this rather jerky representation of divine harmony, from which innumerable moments are left out, is very useful

for practical purposes: but it is not reality, because it is not alive.

This "real world," then, is the result of your selective activity, and the nature of your selection is largely outside your control. Your cinematographic machine goes at a certain pace, takes its snapshots at certain intervals. Anything which goes too quickly for those intervals, it either fails to catch, or merges with preceding and succeeding movements to form a picture with which it can deal. Thus we treat, for instance, the storm of vibrations which we convert into "sound" and "light". Slacken or accelerate its clock-time, change its rhythmic activity, and at once you take a different series of snapshots, and have as a result a different picture of the world. Thanks to the time at which the normal human machine is set, it registers for us what we call, in our simple way, "the natural world". A slight accession of humility or common sense might teach us that a better title would be "*our* natural world".

Now let human consciousness change or transcend its rhythm,* and any other aspect of any other world may be ours as a result. Hence the mystics' claim that in their ecstasies they change the conditions of consciousness, and apprehend a deeper reality which is unrelated to human speech, cannot be dismissed as unreasonable. Do not then confuse that intellect, that surface-consciousness which man has trained to be an organ of utility and nothing more, and which therefore can only deal adequately with the "given" world of sense, with that mysterious something in you—inarticulate but inextinguishable—by which you are aware that a greater truth exists.†

We usually replace the continuity of movement by the relations of its elementary phases. But as the plurality of relations, existing in every phase, is a hindrance to logical

* As it is done in meditation, specially in its higher stages!

† Evelyn Underhill: "Mysticism", p. 36 f.

operations—which are based on the law of identity and non-identity, and therefore deal with absolute units and not with groups of relations—all these relations are abstracted from the group, until nothing but a “pure concept” remains.

In this way the divine experience of what is noble and good within us, leads to the absolute concept of goodness, of ‘the Good’ as such, from which the term “God” is derived. As soon as the term was there, people did not care more for the reality within themselves, but began to speculate about the term. They believed to have found God while actually they had lost him. God, just as Love, denotes a relation towards something beyond the limits of our own little personality. Without this relation there is neither God (Goodness) nor Love, whether we believe in them or not. The most elaborate definition of Love cannot help us, if we are not able to feel it.

There is a beautiful saying of Sri Rāmakrishna about love towards God. One of his hearers confessed that he was not able to love God. “If that is so,” said Rāmakrishna, “try to love your fellow-men.”—“No, I cannot!”—“But is there not somebody whom you like?” insisted Rāmakrishna.—“Yes, my nephew.”—“Well, then love your nephew!”

The quintessence of this little dialogue is, that it does not matter so much what the object of our love is (as long as it is real love), but that it is the experience of love that matters.

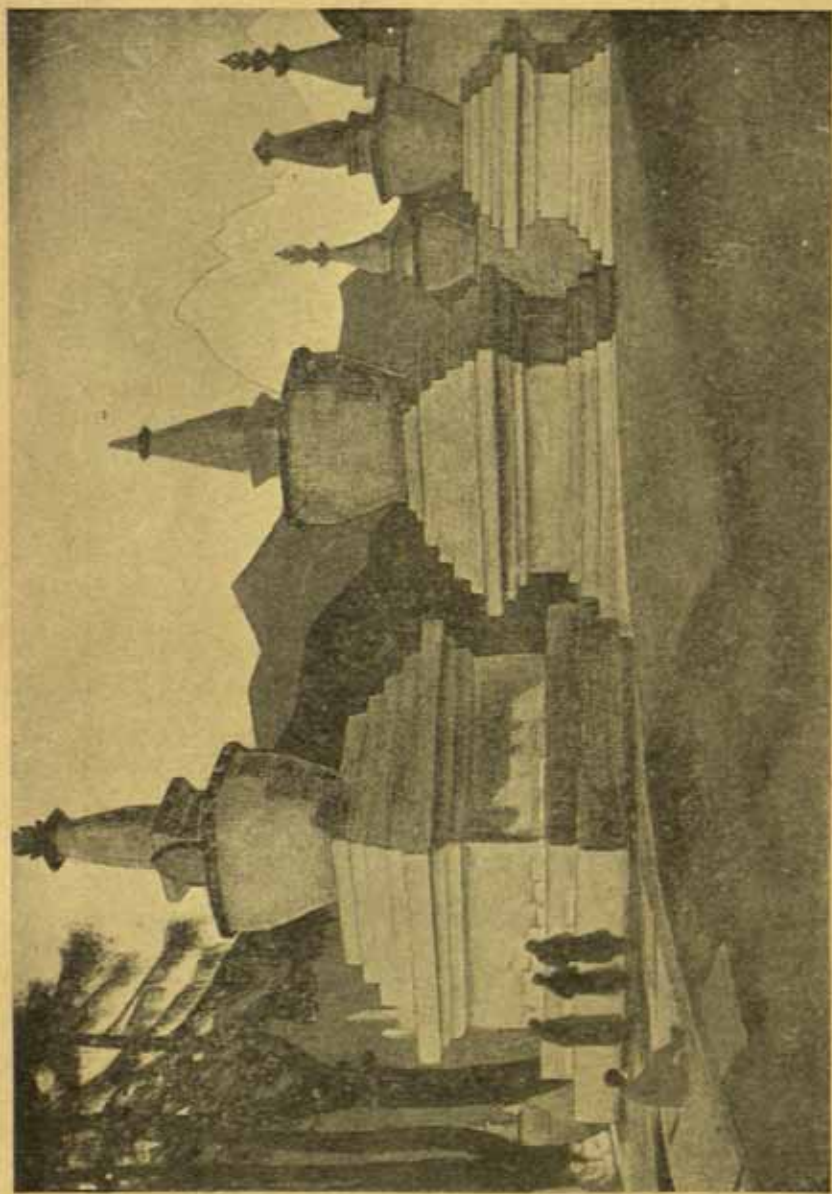
It is just the same with “God”. Whatever we may understand by this term, it is only the experience that counts. And the more profound the experience is, the less room is there for definitions, because definition means limitation and the experience of God is the experience of the limitlessness, the unlimited within ourselves.

“When Bāhva was questioned by Vaskali, he expounded the nature of Brahman to him by maintaining silence.—“Teach me”, said Vaskali,” “most reverend sir, the nature of Brahman.” Bāhva however remained silent. But when



Holy Refuge (Himalaya)

By Nicholas Roerich



Stupas at Tashiding

By Nicholas Roerich

the question was put forth a second and a third time he answered, "I teach you indeed but you do not understand; the ātman is silence."*

This is exactly the Buddha's attitude. How much bloodshed and misery could have been avoided if the world would have followed this example, if humanity had understood the value of silence. Jews, Christians and Mahomedans were taught, not to make any image of God, but they did not know that worse than any sculptured or painted image are those images which are made of dead concepts and empty words. No intelligent man will take a picture or a brazen image for "God", but there are millions who believe in concepts, worship principles and sacrifice the happiness of their fellow-beings for word-fetishes. But what about those who are not intelligent, who are still in a child-like state, what about them? somebody may ask. Have you never seen a little girl playing with dolls? The doll means a real child to her even if it is ugly and crude, and she feels herself as a little mother. We say the doll is not a child and the girl is no mother, both are illusions. Well—but the love which the little girl experienced and which made her heart beat with joy was no illusion. That is the point!—But for abstract concepts we cannot even feel love, they neither have reality nor do they lead to reality and mostly they are misleading. They are like vampires who themselves are bloodless shadows and suck the blood from the living. The worst is: a clay image is easy to break, but a concept is such a dead thing that we cannot even kill it. The child will grow beyond the doll and will forget or break it, after it served its purpose; but concepts the older they grow the more powerful they become. They live like parasites at the expense of their owners.

* Dasgupta: "History of Indian Philosophy", p. 45.

Better let savages have their fetishes, children their dolls and idol-worshippers their idols. As long as they have the power to fill the objects of their devotion with life, there will be more reality in them than in all the philosophy about God and soul. Woe to those, who in their foolish arrogance break idols and images of others in order to impose on them their brain-manufactured "God" dogmas and cheap prayer books! After all, it needs much more creative imagination and concentration to worship an idol than to read ready-made prayers. There is more idealism (in the most literal sense of the word) in those people who are able to see a higher reality in the beauty of an image, or a representation of higher forces even in the forms of a crude stone, than in those "intellectuals" who reduce the world to a system of formulas and believe only in principles.

If any body has fought against such mental stagnation, then it was the Buddha. He was the first among the great leaders of humanity who recognized the danger of conceptual thought and philosophical abstractions. The Buddha's *anattā* (and *anicca*) doctrine was the greatest protest ever made against conceptualism and dogmatism. He was the first real Protestant. He knew that as long as we believe in an absolute self (*ātman*), i.e. in a mere abstraction, which has no reality, no connection with life nor with anything else, we would never escape the jungle of theories, never be able to experience the unlimited within us. "Even were a permanent individuality to be possible, it would not be desirable, for it is not desirable to be separate. The effort to keep oneself separate may succeed indeed for a time; but so long as it is successful it involves limitation, and therefore ignorance, and therefore pain. 'No! it is not separateness you should hope and long for', says the Buddhist, 'it is union—the sense of oneness with all that now is, that has ever been, that can ever be—the sense that shall enlarge the horizon of your being to the limits of the universe, to the

boundaries of time and space, that shall lift you up onto a new plane far beyond, outside all mean and miserable care for self".*

THE BUDDHA-GAYA TEMPLE

In the Indian Legislative Assembly on the 17 April 1936, Dr. Thein Maung, M.L.A. was cheered when he introduced the Buddha-Gaya Temple Bill for the restoration of the sacred Maha Bodhi Temple to the Buddhists.

The full account of the proceedings are as follows:—

Dr. Thein Maung (Burma: Non-European): I move for leave to introduce a Bill to make provision for the restoration of the Buddha Gaya Temple and its premises to Buddhists and for the better management of the same. At this stage Mr. President (Honourable Sir Abdur Rahim) vacated the chair, which was then occupied by Mr. Deputy President (Mr. Akhil Chandra Datta).

Mr. Deputy President (Mr. Akhil Chandra Datta): Motion moved: That leave be given to introduce a Bill to make provision for the restoration of the Buddha Gaya Temple and its premises to Buddhists and for the better management of the same."

Babu Baijnath Bajoria: The Buddha Gaya Temple, as far as I know, is private property. . .

Mr. Deputy President (Mr. Akhil Chandra Datta): Are you opposing it?

Babu Baijnath Bajoria: I am not opposing it, but I want information. I want a ruling from the chair whether this House is competent. . .

Mr. Deputy President (Mr. Akhil Chandra Datta). This is a motion for introduction, and the convention of this House is not to talk or to oppose it.

Babu Baijnath Bajoria: I am not opposing it.

Mr. Deputy President (Mr. Akhil Chandra Datta): The question is: "That leave be given to introduce a Bill to make provision for the restoration of the Buddha Gaya Temple and its premises to Buddhists and for the better management of the same."

The motion was adopted.

Dr. Thein Maung: I introduce the Bill. (Applause).

*1 W. Rhys Davids, cit. in "The Dhamma", p. 49, by Dr. Paul Carus.

THE ONENESS

BY BHIKKHU METTEYYA

To the faithful few that seek the Light.

All Life is one in that all are suffering, and he that sees the misery of the world, keeps vigil while the weary world rests. His heart ever beats love and the world hears him day and night.

All Life is one in that all yearn for life, for peace, and for happiness, and he that knows the wishes of the world, curbing his own, he works day and night ceaselessly for the fulfilment of the wishes of his fellow men.

He knows the whole world. The world knows him not. In his silence he hears the sigh of the world and his heart quivers. His heart is Love's unfailing fountain and its sweet waters flow all over the earth, cooling the heat. He is the unseen friend of all,—the unknown protector.

Man is engrossed in self. Man is not thankful to the sun and the moon. But he burns the dross of self. He, in the name of the whole world, is thankful to the sun and the moon.

He is mother of the motherless, father of the fatherless. The angels of his thoughts of love guard the children always. He knows no creed, he knows no caste. He sees none that he should hate. He sees none that is not his kin.

For did not the Lord say: "It is, O Monks, difficult in this Sansāra to find a being who once was not your mother, father, brother, sister, son or daughter"?

And again the Lord said: "They that walk seven steps together are friends. Walking twelve steps make men comrades. A fortnight or a month's tried loyalty makes kindred. They that live a longer time together each to the other a second self becomes."

The child of Buddha sees how long he has travelled this Sansāra together with his kin, all eating of the bitter fruits of sorrow, of old age, sickness and death. How we, in ancient existences departed with tears in the eye and burning in the breast he knows, and full happy is he to meet his kin again.

O Joy! how many mothers are there on earth. How many fathers. How many brothers and sisters. See the family seated at Father's feet. And the Father smiles sweetly on them.

The Father's heart is a sea of Love, which no wind will disturb. In his lead the children walk. For the weal of the whole world they work.

Hear their heart is beating to the tune of love: *May all Beings be Happy.*

They love the known and the unknown. They love the seen and the unseen. They live the Life of Love to the full.

All Life is One in that all are suffering: all Life is One in that all yearn for Peace, and behold the children moved by one motive work for Peace.

And their hearts beat to the tune of love,—One Symphony of Sympathy and Love.

May all the world be Happy!



TOLERANCE

BY H. N. M. HARDY

"Fix not your gaze upon the ill words and deeds of others, upon what others do or leave undone. Look rather at what by yourself is done or left undone." (Dhammapada).

* * * * *

All Buddhists know that tolerance is a basic principle in the Dhamma, but it may be worth while to devote a few minutes' thought to its application.

Its opposite, intolerance, is sufficiently horrible to need comment; one has only to think of the Inquisition in Spain and in the Low Countries, the massacres of Bhikkhus in India about 650 A.D., and the present treatment of Jews in Germany, to realise that religious intolerance is the worst of all cruelties.

A sage may see a man whose intellect is almost non-existent; a saint may see a sinner; another sinner may (if he has been helped) see a saint; a child may see a loving father, a kindly protector; a victim may see a dangerous ruffian . . . and yet each one is looking at the same man, and each one, from his own point of view, is *right*.

Is it possible then to classify this man, and to put him, neatly labelled, "ruffian" or "loving father", under such and such a heading for ever? Evidently not, for while all are right in their various descriptions, all are also wrong in that none of them can see the *whole* truth about the man in question.

We Buddhists have also to bear in mind that there *is* no "man in question"—there is only a series of constantly changing elements, assembled, dissolved, and reassembled, from one moment to the next, so that for us it would be truer to say that the kamma of a man which produced, at one instant, a murderous ruffian, resulted, at another instant, in a loving father, and so on.

The fact is that, in many of the questions which put men

in opposition with men, *both* sides are right. Who, under such conditions, is capable of deciding between them?

We need, then, to be ready to speak plainly and to *think clearly*, and to realize and admit that we do not know where the truth lies, and that even our opponents may be as right as we think we are. Knowledge of the Dhamma should lead us to face the facts of life, whether pleasant or unpleasant, with clear eyes, and never to be shocked at anything—except at *our own* follies, base actions, or meannesses.

In other words: let us get away from the wide-spread idea that it is our duty to interfere, for their own good, with what others are doing. Our real duty is to leave others alone, to let them make their own mistakes in their own way, and to busy ourselves in correcting our own errors—a task amply sufficient for most of us!

It must be borne in mind that our knowledge of the world around us reaches us through our sense-perceptions, and that from this three conclusions follow.

(1) If our senses are not exact instruments (they are, actually, quite unreliable) the picture of the world transmitted to us will, necessarily, be inexact.

(2) A number of men in contact with the same object, will each have his own "representation" of that object, depending on his own sense-impressions and their errors.

(3) Any object lying outside the very limited range of our senses is, by that fact, unknown to us.

It follows from (1) that the world, as we know it, is not the real world; from (2) that each one of us sees his own world, and that no two of us see alike; from (3) that the world we know is only a tiny proportion of reality. Hence all our judgments on our world are provisional, limited, and probably erroneous.

How then should we regulate our conduct? It is convenient to consider this point under two heads:—

(a) "Club" judgments,

(b) Fundamentals.

We may put under (a) all questions which fall into a limited framework, which we have ourselves either expressly, or tacitly, accepted, such as the rules of a Club of which we are members. In his club, a member is bound to follow certain rules— or to resign. But while he remains a member he will be judged by those rules, and he cannot complain of such judgment.

Similarly a member of a football team is judged by the rules of the game which, while playing, he is bound to obey. So with any other body of men, whether it be Police, Army, or Society in general ; within certain limited frames certain rules must be followed, certain judgments are permissible when these rules are broken, and, in short, one is expected to "play the game".

Under (b) however, fall subjects which do not allow of such judgments, i.e. Religion, ethics, and sex. In reality, Religion includes the other two, but it is convenient here to consider them separately. What is our duty as to the religion of those who have not the advantage of knowing the Dhamma? (One may fairly say: knowing the Dhamma, for to know it is to be Buddhist).

The sole "duty" is to *offer* the Dhamma to others, but it is not a duty to "convert" them, i.e. the result of our offer is not our affair. Each one is responsible for himself, hence we are in no way responsible for the religion of our neighbours.

In ethics the same applies. We are not entitled to expect others to live up to the ethics of their nominal religion ; their actions are their own business, not ours.

Sex is still more a personal question, one in which no one has the right to judge another's actions or ideas.

None of these three matters, Religion, ethics, and sex concern others any more than the make of tooth-paste or the thickness of underclothes used by a man should be of interest to his friends.

But this freedom from judging must be *internal* as well as external, *i.e.* even to ourselves we should not criticize the doings of our friends; we must not blame others for doing an action for which, if we ourselves had done it, we should have been blameworthy.

What then should be our attitude towards the breaker of rules? If we are personally affected (*e.g.* if a friend has stolen our silver) we may, while not condemning him, say: "The reason for stealing silver is known only to you who stole it. We do not condemn or judge you, but as we are not able to afford to lose more silver, we are sorry for you but we cannot invite you to our home so long as this tendency persists."

On the other hand, if an offender has been condemned and punished for robbery, we should not let that influence our actions towards him—except to make us more helpful, more charitable, more ready to be kindly. What this man has done elsewhere is no concern of ours; we have no right to judge others.

Has Society then no right to punish a law-breaker? Most decidedly it has, for this case falls under the head of "club judgments"—the offender has broken the "rules of the game" as laid down by Society, and certain men are appointed to apportion, in such cases, the penalty appropriate under the rules. But we are not those men, and therefore it is not for us to judge or punish; let us leave that to those whose business it is.

We who follow the Dhamma of the Enlightened One, have to develop ourselves, watch ourselves, learn by our own mistakes, and, if need be, condemn ourselves, leaving others to do the same, and being tolerant of their mistakes.

Let us, in fact, by developing the quality of tolerance, learn to mind our own business!

A BUDDHIST RETREAT IN FRANCE

BY ALFRED G. GRANT

The car swung off the main road from the medieval city of Guerande, ran a few yards up a narrow village street, and stopped before a vivid, blue gate.

A short blast from the horn and the gate opened. Slowly the car was driven past a few farm buildings, and turning to the right, came to rest beneath the shade of a great, spreading tree. We alighted, and were shown into a small, square court-yard. My first impression was that we had somehow got into China!

There was that kind of look about it all. A gay, Oriental umbrella perched jauntily over a roughly hewn bird-bath in the centre of the place. But on the left, draping the wall under the cool shadow of the eaves, was the Buddhist flag. It stood at the doorway of one of the two monastic-looking rooms which formed one side of the court-yard. We were delighted to see a great friend of ours, a Buddhist monk in his yellow robe, standing smiling in greeting to us.

Miss G. Constant Lounsbery, the owner of this very unusual place, then took us into one of the loveliest old rooms I have ever seen.

It was absolutely steeped in peace! Across my mind flitted a half-forgotten line, from some completely forgotten poet

"Where old Time and Silence brood..."

Here one could throw off the nerve tension of our speed-mad world, and sink into an atmosphere that soothed and strangely comforted. What a place for quiet study!

Shelves of books, quaint ornaments and hangings, and dominated by a massive centre table. Outside in the court-yard, all was heat and glare, but in this long, low-ceilinged room, it was cool, shady, and pleasant.

It was our good fortune to spend many wonderful afternoons in that room. Other friends came, and sometimes the general quietness of the room vibrated to the chant of the Refugees.

Then the garden. What can one say of that?

Down a long pathway into a small, wooded glade at the foot of a towering wall of rock.

A dark pool of water had formed in a kind of natural bath in one corner, and here birds came to drink. Under the shade of the trees we sat during the long, hot afternoons discussing the Dhamma, and planning Buddhist activities.

To sit, taking tea in that garden with a few congenial friends is an experience not easily forgotten. For the past two years I and my family have spent our summer holiday near this Buddhist Retreat in Brittany. From no other place have I returned so mentally and physically refreshed. We owe Miss G. Constant Lounsbery, and her friend Madame La Fuente, a big debt of gratitude for their kindness and hospitality. Later, we were to see the result of other activities of these two Officers of "Les Amis du Bouddhisme" in Paris, but that is another story.

To describe Sariputta aright is to describe aright him who has arisen to mastery and perfection in Noble Virtue, in Noble Concentration, in Noble Perception, in Noble Deliverance. To describe Sariputta aright is to describe aright the Lord's own begotten son, born of his mouth, begotten and created by the Doctrine, heir of the Doctrine, not of the flesh. Sariputta, bhikkhus, is consummate in rolling onwards this peerless wheel of the Doctrine which Truth-finder first set a-rolling.

Anupada Sutta.

THE TRUTH THAT IS MORE THAN TEACHING

AN APPEAL

BY ALAN W. WATTS, EDITOR OF *Buddhism in England*.

All schools of Buddhism are agreed that the apparent separateness of one being from another is illusion. I have often wondered, therefore, at the things which divide mankind into conflicting parties, and especially at the things which cause the followers of a common religion to quarrel among themselves. All conflict must take place on the plane of separateness, in the superficial and illusory aspect of life where the fundamental unity is not perceived. In the real aspect there can be no conflict, for there it is realized that the Many are One. I believe that conflict might be overcome if we could accept the fact that in Sansāra—the world of form—it is in the very nature of things to disagree. In all the universe there is no one form that is in every respect the same as another, for all things, while they are essentially one, are unique in their outward appearance.

Therefore quarrels are caused by looking for agreement where it cannot exist, and the man who quarrels with his fellows is he who seeks to impose his own form upon others. In Sansāra, unity can only be achieved by agreeing to differ. For difference is the very nature of Sansāra, and unity cannot be achieved by trying to make forms the same as one another, but only by realizing that all forms have a common essence. For instance, if a bird is to be a bird, it would be ridiculous to expect the wings to be like the beak, or the claws like the tail. And yet many of us seriously expect such impossibilities to be achieved when we try to make others conform with our own pattern and plans. For the human race, in the same way as a bird, is an organism of which every part has a

separate and distinct function of *dharma*, and the whole cannot be expressed in its parts unless each part is unique in its form and method of work.

Just as the human race is a total organism, so are the followers of the Buddha of whatever sect or school. It is unfortunate, therefore, that within this great religious body there should be numerous conflicts and quarrels which prevent it from working as a harmonious whole. There is the conflict between Mahayana and Theravada, between the various schools of thought about the Anatta doctrine, between theists and atheists, and between the Self-power and Other-power sects of Japan and China, to mention only a few. These conflicts prevent Buddhists from sincerely acknowledging one another as brothers, and destroy the effectiveness of a common purpose within the greatest religious community in the world. Of course, it would be too much to expect people not to quarrel, for the seeds of strife are planted deep in human nature. But it is not too much to expect the more conscious and intelligent members of this community to refrain from doctrinal squabbles and to realize that there is a deeper and infinitely more important bond between man and man than similarity of belief.

We must accept the fact that, even among Buddhists, beliefs are bound to differ. For all belief in doctrines is a matter of intellect, and intellect is that faculty of the mind which discriminates, which forms ideas and concepts. All forms, whether mental or physical, are of Sansāra; thus they will differ in greater or lesser degree with each individual, for, as we have seen, in Sansāra there can be no two things of the same pattern. Therefore I am convinced that it is a mistake to try to achieve unity among Buddhists by attempting to construct a common creed or even a minimum basis of generally accepted beliefs. We can be united and yet have different opinions. This may sound strange, even impossible, and so it would be if there were not in Buddhism a Truth that

is more than teaching, more than a set of ideas about the universe.

The error which is at the root of all conflict is too great a reliance on forms. No one, unless he spent too much reverence on mere concepts, would quarrel with another because of his form of belief, or be offended because someone disagreed with his own. If someone attacks my property and so offends me, my feeling of offence can only arise through attachment to property—which is not a Buddhist virtue. What applies to property must also apply to beliefs, concepts and doctrines, for these are the property of the mind. *Trishna*—selfish clinging—can apply just as much to ideas as to money, for both are *anicca*, impermanent, and *anatta*, without essential reality. For a concept (even the concept of Karma or Anatta) is a form and as such is subject to the same conditions as all other forms. Thus even the Dharma is part of *Sansāra*, and for this reason the Buddha likened it to a raft for crossing a stream, a raft which must be left behind when the stream is crossed. Therefore if the Dharma cannot enter Nirvana, it is certainly a part of *Sansāra*.

One should always be careful to avoid that simplest yet most dangerous of mistakes—the confusion of belief with Truth, the identification of the raft with the opposite bank of the stream. Beliefs are ideas about Truth and not Truth itself, for the formless Nirvana cannot be described by the forms of *Sansāra*, and as all forms are illusory and impermanent, he who clings to beliefs is lost. He who would attain Nirvana must give up all clinging, for only in this way can he achieve the Enlightenment which is freedom from forms. That is not to say that he destroys all forms, but that he is no longer attached to them, that he no longer depends on them for peace of mind. Therefore let us make less ado about beliefs; no one ever travelled far on a road by clinging to its surface, and he who travels fastest, he who runs, touches it most lightly with his feet. But how shall we be sure that we are on the right road? Must we not depend upon the road if we

would reach the Goal? Paradoxically the answer is : That road is the best upon which we feel we need depend least, for that road leads to non-attachment, to freedom from dependence. Further than this, non-attachment *is* that road, for Buddhism is essentially the art of setting the mind free from forms. For the doctrines of Karma, Anatta, Anicca, Dukha, Rebirth and the rest are all teachings about the nature of Sansāra ; they are warnings to us to be careful of the snares of Sansāra. But the Truth which is more than all these teachings can only be known when we depend neither on Sansāra nor on ideas about it or about anything else. Therefore why should intelligent Buddhists quarrel over the various merits of certain sets of ideas and doctrines? For the real question for them is not in which set of doctrines to believe but how to pass beyond all doctrines. Let them ask, not "How shall we reconcile our beliefs?" but "How shall we cease to depend on beliefs?" For the essence of Buddhism is the attainment of Enlightenment through freedom from all objects, forms and concepts—yes, even from the concept that we must depend for our salvation on becoming free from objects, forms and concepts! Ultimately Buddhism goes as far as that, for even he who is attached only to Nirvana knows not Nirvana. If this is our ideal we shall become the laughing-stock of the world if we behave like the pandits of whom Omar Khayyam said :

Myself when young did eagerly frequent
 Doctor and Saint, and heard great Argument
 About it and about : but evermore
 Came out by the same Door as in I went.

*Fleeting are pleasures of sense.—empty, false and vain,
 the creation of illusion and the chatter of fools.*

Anaṅja-Sappāya Sutta.

DISTINCTIONS

BY G. CONSTANT LOUNSBERY

It is a curious and a deplorable fact that many Buddhists in the West as soon as they have acquired a certain knowledge of the Dhamma wish either to reject certain of the teachings or to invent Western interpretations of their own.

Some wish to make the Dhamma conform to the rules of positivist philosophy, others to interpret it in a Vedantic spirit, or to confuse it in a Theosophical attempt at unifying all the different (sometimes diametrically opposed) systems of religious thought.

Again many try to oppose Northern and Southern Buddhism and to contrast the ideal of the Bodhisatva and the Arahāt, *Compassion-Intelligence* as against *Intelligence-Compassion*.

If the West is ever to understand and accept the tenets of Buddhism it must approach the study of the Dhamma from the point of view of the scientist. So deep is the division (non-existent for the Oriental) between religion, philosophy, and science, that the free thinker is put off by such phrases as "spiritual states", "mystical experiences" and so forth. This state of mind is certainly caused by centuries of persecution which science suffered at the hands of cruel and bigoted authorities of this or that church. The modern scientists, having won freedom, look askance at all religious formulas. Yet it cannot be denied that Buddhism invites a scientific investigation of all external and internal phenomena, it also gives us a *philosophy* of life, and it leads the purified mind to "mystic states" of pure happiness. Thus it contains elements of science, philosophy, and religion.

But those who hold to a soul theory, (and the majority of Hindus and Christians find it difficult to renounce their early teaching), seek to explain away or diminish the value of the



Birla Dharmasala for Buddhist Pilgrims
at Sarnath (*under construction*)

MAHA BODHI



Maha Bodhi Free Dispensary Building, Sarnath, named after the donor's mother MRS. MAH PHEE. The donors are the (now late) MR. CHAN CHORE KHINE and his son MR. CHAN CHORE LEANG.

Anatta doctrine ; they reason that the purified "self" is becoming a "more" not a negative "less". There is no place in Southern nor Northern Buddhism for this assertion, and such Sutras as the Lankavatara and the Diamond Sutra clearly explain the difference or *Becoming* as contrasted with *Being*. *That which is never for a single moment a fixed entity, has no "self nature" and therefore cannot become either "more" or "less"*.

Again the religiously inclined are confused by the Theosophist passion for mixing various religions and some pretend that Northern Buddhism is really Vedanta in disguise. Why not then be content with the rich and beautiful Vedantic literature? Recently a learned Hindu (D. Litt. of Oxford) publicly deplored "the mistakes" of Southern Buddhists and asserted that Northern Buddhism consorts with Vedantic conceptions: God is Spirit, spiritual states emanate from God. How else can man be spiritualized seems to be the conclusion. Asserting that there must be a "*knower*" men fail to observe that the *Knower* and the *Knowledge* are fleeting states and vain discriminations "mere mind-made illusions".

The fact is that the Mâhâyâna schools have used "clever devices", or, as they say, expedients to point a finger towards Truth. But the Chinese and Tibetans are often very much astonished at foreign interpretations put upon their symbols.

Although Mâhâyânic literature is far more familiar to French orientalists than such writings as the Abhidhamma, there is an extraordinary ignorance in Europe of the difference between the Sense and the Symbol in the Northern School ; this has proved a great detriment prejudicing those who seek a science rather than a religion, and favouring those who wish to prove that all "religions", Buddhism included, must re-instate atman and atta.

No wonder that all this confusion has and does hinder the understanding of the Dhamma.

Yet today the Northern and Southern Schools in the East are asserting their agreement on essentials, *for the starting-*

point and the goal are the same, while the non-essentials (or different ways of presenting metaphysical conceptions) are due to racial and temperamental distinctions, and (as far as Mâhâyânists are concerned) to the free use of Symbols to express the Inexpressible. The use of ritual, which provokes a religious state of mind is therefore, some say, necessary for the masses.

The loose translation of important doctrinal words has also increased our misunderstanding and, as the study of Buddhism grows in the West, there is a dangerous tendency to bend Buddhism to our preconceived ideas.

A Christian attitude of mind, creates an unconscious tendency to deform the Dhamma, and no less a scholar than Mrs. Rhys Davids has shown this tendency. I have heard certain learned Hindu scholars also attribute the orthodox interpretation of Anatta to a *later* conception of "monkish followers" rather than to the Buddha, saying that the Dhamma was written down so many years after the Parinibbana of the Blessed One that it suffered a change.

In this case the monks would indeed have been wiser than the Master and science (with its formidable instruments of investigation) has taken all these centuries to discover the truth of non-substantiality. Even thought is now said to be "an electro-chemical progress" observed (alas!) during the vivisection of a dog's brain. Such cruelties dishonour science.

Buddhism has a distinct method and a discipline. It must be approached without any preconceived ideas or prejudices. It uses observation, analysis and reason, examines the results, classifies, reflects upon them, and holds fast to a working hypothesis as a basis for further investigations, and for the next step to higher knowledge.

Each Truth is temporarily (or relatively) true. Such indeed is the procedure of all scientists. Nor does science despise the help of intuitional thinking, and it is in this spirit that the Westerner must approach the Dhamma. His concern should be: is this or that plausible? Not, is it agreeable or satisfying

to my preconceived ideas ; he must seek to see things as they are.

I have said that the starting-point and the goal are the same in Northern and Southern Buddhism. For the starting point is Anatta and the Goal *Sûnyata* or *Suññata*. This can be amply proved by comparative quotations from the Mahâyâna Sûtras and the Pâli Canon Suttas.

"A succession of momentary appearances, followed by instantaneous disappearances, such is the mind, the "self", the person" says Me. David-Neel on Tibetan mind culture.

"Arbitrary conception of phenomena such as oneself, otherselves, etc. . . . the mind is disturbed by these discriminations of Self conceptions", says the Diamond Sutra, again it speaks of "Having realized the egolessness of all things and thereby attaining perfect selflessness".

"Personality is made up of five grasping aggregates, which are by nature empty of any self substance".

It is in the Lankavatara Sutra that (to my mind) we find the clearest explanation of Anatta, where it is said :

"The idea of Self arises from discriminations of the mind" and is "perpetrated by Habit-energy there is a constant stream of Becoming, a momentary and uninterrupted change from one state of appearance to another".

"I teach the non-existence of things because they carry no sign of any inherent self nature".

And in the Dhammapada we read :

"All compounded things are unenduring,

All things whatsoever are unsubstantial".

Many other passages could be cited in proof of the fact that Anatta has the same meaning in Northern and Southern Buddhism.

It is the very rapidity of changes in phenomena (the self included) that giving rise to an *appearance* of continuity has led us to think of the self as an unchanging entity. And the Lankavatara Sutra concludes "*Truth can only be realized, within our deepest consciousness*".

The greatest divergence between Northern and Southern Buddhism lies in the Mahâyânist doctrine of the Tri Kâya.

But a great deal of confusion will be avoided if we can understand that the Tri Kâya (at least to the philosophically minded) stands for three aspects of spiritual force.

Among the three aspects it is the Dharmakâya, as Suchness devoid of all attributes, that is synonymous with Voidness, it would therefore seem to correspond to Reality in the Southern School.

The Dhyani Buddhas too are symbols, each representing a particular wisdom or consciousness. "The Path lies through the Dhyani Buddhas" means that each one of these five wisdoms must be conquered before Buddhahood is attained". "Each one of them personifies a divine universal attribute" says Dr. Evans-Wentz. Here we have the use of symbols for that which words cannot express nor finite mind truly conceive. Not Truth itself but a finger pointing at Truth. To some these conceptions may be helpful. Others are only confused by the multiplicity of symbols and definitions. Yet *all lead through the Knowledge of Selflessness, to the Void of Reality.*

I am well aware that certain Oriental writers have employed the word "soul" in their translations to mean a "being" while to us this can only mean something unchanging and immortal. The word Absolute employed by these authorities implies (to westerners) an omnipotent Godhead a "deus ex machina".

Me. David-Neel in a recent lecture for the "Amis du Bouddhisme" at the University of Paris said :

"According to the Tibetans, Dharmakâya does not mean (to them) a Supreme Principle, they situate it in Kunji, the base of all things, the storehouse of consciousness=Alaya Vijnana".

"The Dharmakâya is Bodhi unmodified" "The uncreated, the unborn, the unmodified" says Dr. Evans-Wentz. This then is that state described in Udana III.

An understanding of Anatta is therefore, in both Schools, the first step that leads away from suffering, and "Sunyata

or *Suñña*, the void, is also the goal of the Theravadins" says Dr. Evans-Wentz. To realize voidness is to obtain liberation.

Undoubtedly all religions have discovered certain fragments of the truth, their error and the reason of their failure to satisfy us lies in the fact that they have dogmatized and imposed dogmas as final revelations.

Buddhism whether of one School or the other, alone says to the inquiring mind: do not stop here go on and on. . . . The Truth that can be expressed is only relatively true.

All the Buddhas point the way which leads through pure living and pure thinking to final insight and so to liberation.

Live the present, conscious of selflessness, strenuous in the effort to advance on the Path of Liberation—all else is as hollow as the sound of the wind stirring the leaves of the sacred *Bô Tree*.

The disciple ought not to dog his master's footsteps for interpretations of canonical scriptures. And why not?—Because from of old their doctrines have been heard, learned by heart, garnered by recital, turned over and over in the mind and fathomed by vision. No; he should persist in dogging his master's footsteps perforce, solely to hear words that are grave and heart-opening, conducing to absolute aversion, to passionlessness, to stilling, peace, illumination, enlightenment and Nirvana,—namely words about wanting little, about contentment, solitude, withdrawal from the world, strenuous endeavour, virtue, concentration, understanding, Deliverance and clear vision of Deliverance.

Mahā Sunnata Sutta.



MAHA BODHI MOVEMENT AND THE BUDDHIST WORLD

BY DEVAPRIYA VALISINHA

The establishment in 1891 of the Maha Bodhi Society was an event of great importance not only to the Buddhists but also to the entire human race. From an insignificant beginning characterised as the dream of an unpractical idealist, the Maha Bodhi Society has today attained the premier position among Buddhist Societies in the world. In fact its establishment has been most fortunate for the cause of Buddhism without which many an opportunity for the revival of the Dhamma and the safeguarding of Buddhist rights would have passed unnoticed. It was the good fortune of the Buddhists to have had at least one 'unpractical' idealist who could dare to break through the circle of inaction and unenterprise in the field of Buddhist activities. The results of his work are too well known to be emphasised here. With the establishment of the Maha Bodhi Society an era of unprecedented Buddhist activities throughout the world was ushered in. Buddhism was the first missionary religion in the history of the world but for centuries its spring seemed to have dried up. It was left to the late Ven. Dharmapala to give it a fresh impetus again after centuries of inaction. This infusion of the missionary spirit into the life of the Buddhist world is in itself a sufficient vindication of the idealism of the founder.

The immediate objects of the Society were threefold. First, the recovery of the sacred site of the enlightenment of the Lord ; second, the revival of the Dhamma in the land of its birth ; and third, the spread of the Dhamma throughout the world. How far these objects have been realised can be understood if we refer to the history of the Buddhist activities during the last 45 years. True that the Society's sus-

tained efforts have so far failed to achieve its first and main object, *viz.*, the recovery of the Buddha Gaya Temple ; but indications are not wanting that the issue will be successfully decided at no distant date. Though all efforts of the Society for an amicable settlement of the question have been destroyed by the arbitrary action of the Sankaracharya of Puri, it is a matter for rejoicing that in the Legislative Assembly leave has been granted for the introduction of the Bill for the transfer of the Temple to a managing committee. When the matter comes up for discussion we have no doubt that justice, fair-play and respect for the religious feelings of 500,000,000 Buddhists will undoubtedly prompt the members to support the Bill wholeheartedly. Whatever the result, it is obvious that there is only one solution to the Buddhagaya question, *viz.*, the transfer of the sacred site to its rightful owners. Till then the fight must go on and every Buddhist must be prepared to contribute his share to the struggle.

The success that has attained the second of the Society's objects far exceeds the anticipations of the most optimistic supporter. It must be admitted that the Society's work of over forty years has succeeded in changing the attitude of hostility and indifference shown towards Buddhism into one of appreciation and friendship. All thoughtful Indians have come to realise Buddhism as their own and how much they have lost in neglecting this noblest contribution to Indian thought and culture. Indigenous societies and institutions are cropping up everywhere for a better understanding of the Dhamma and Pāli studies are most popular among Indian students. The sacred places are, one by one, coming into the hands of the Buddhists and more and more Buddhist workers are taking up activities in different parts of the country. It can, therefore, be safely said that a definite turn has taken place in the revival of the Buddha Dhamma.

As regards the spread of the Dhamma in other parts of the world, progress has been no less marked. Especially in the West, Buddhist ideas have spread rapidly and not a

few of the most notable writers have been influenced by Buddhistic thought. Thousands of books have been published in diverse languages and those who read and appreciate Buddhism number millions. Buddhist Societies and study circles have been established in different parts of Europe and America. Our Society's branch in London is doing valuable work. Branches have also been set up in Germany, Holland and other countries. Japanese Buddhist Societies are doing fine work in America and Hawaii. Space does not permit me to give an exhaustive account of the various groups engaged in work but the fact that they are numerous shows what interest the West is taking in the spread of the Dhamma. There is a revival movement in all Buddhist countries of Asia, especially in Japan where the second General Pan-Pacific Conference of Young Buddhist Associations was held in 1934. This wave of Buddhist revival throughout the world owes a good deal to the activities of the Maha Bodhi Society, and especially to those of the founder, who was an inspiration to Buddhists of all countries.

What has been achieved in the past in the matter of Buddhist work is no doubt satisfactory. But what about the future? Will the progress made so far continue or will there be a set-back? These are questions which should engage the attention of all those who are anxious to promote the cause of Buddhism. The future of Buddhism will depend upon what part Buddhists are going to take in Buddhist activities. Though there is cause for satisfaction at the work achieved in the past, it cannot have escaped the notice of discerning students that it was only a microscopic minority which had shown any interest in the Buddhist activities. The spirit of lethargy and indifference which seemed to have entered the mass of the Buddhist population centuries ago still persists. Buddhist interests and activities hardly evoke any enthusiasm in them. No doubt in a few countries, there are signs of real awakening but when we take into account the millions who should stir themselves we feel the number of those who are conscious of

their duty to be most negligible. Membership of Buddhist organisations hardly compare with the membership of similar organisations of other religions. Funds at their disposal are even less. If the Buddhist work is to make headway, this state of things will have to be altered. More and more Buddhists will have to fall in line. Religious zeal shown by the Buddhists of ancient days when they carried the message of the Dhamma beyond the seas will have to be revived. This is an age of strenuous activity, and no religion which hopes to survive can afford to sit idle and see events taking place without any concern. Tremendous forces are at work and the old order of things is rapidly changing, giving place to the new. Fortunately for Buddhism, the spirit of the age is in its favour. The spirit of reason, disbelief in dogmas, and the desire for a creed free from superstitions are turning men's minds towards Buddhism. Unprejudiced thinkers are realising that Buddhism among all the religions of the world is the most acceptable to this age with its rationalistic outlook. This is, therefore, the time for those who believe in the Dhamma to make a supreme effort to spread it, as success is possible only when the time is ripe. Buddhists of all countries should feel it an honour to take a share in this glorious work. If each Buddhist makes it a point to contribute his little mite to the common cause Buddhist movement would be the greatest ennobling force in the world. The united activity of five hundred million Buddhists belonging to so many nationalities would constitute the greatest and the most powerful factor in the shaping of future happiness of mankind. But will the Buddhists throw off their lethargy and join hands in such a movement?

The immediate and special concern of the Maha Bodhi Society is the work in India. The revival of the Dhamma in the land of its origin is the most fascinating of all works. It was here that the great Master was born, it was here that he attained supreme enlightenment and it was also here that he passed away after forty-five years of loving service to the world. This land is, therefore, sacred soil to all Buddhists, and yet

for over a thousand years the memory of our Lord has been forgotten. It is only the archæologists who knew the sacred places where once thousands and thousands of devout Buddhists lived and worked. What great joy will come to the Buddhists who engage in the work of reviving the memory of the Master in this land once again! What happiness would come to the devotees when they know that they can again contribute their share for this glorious work! Yet how few evince even a passing interest! We wish there were at this moment thousands of Buddhist missionaries traversing the length and breadth of India carrying the Message of Compassion preached by the Lord. There are thousands of Christian missionaries but not even a handful of Buddhist workers engaged in such work in this vast continent. It was only the late Venerable Dharmapala who realised the importance of this work and established the Maha Bodhi Society. No doubt he has done the work of a hundred workers as he was a giant among men. With his foresight and genius for organisation he has placed the Buddhist movement on a sound footing. But it is left to his fellow Buddhists now to carry on the work which he had so successfully inaugurated.

Future of Buddhism in India will depend on what support and co-operation the Buddhists of other countries are prepared to offer to the Maha Bodhi Society. So far the work has been possible mainly due to the munificence of Mrs. Mary E. Foster and the founder himself. But as the work goes on expanding and new avenues of service are opening up, there is always need for additional support. To deny this is to deny expansion and turn the clock backwards. To those who have followed the course of events since the demise of the founder, it must be evident that many new activities have been started in the hope that the Buddhist world would show its appreciation of the selfless work of the founder by coming to the assistance of the Society. To mention a few of the new undertakings, there is the work of the great Buddhist centre at Sarnath, there is the work of publishing Buddhist texts,

chiefly the Hindi translation of the Tripitaka, then again there is the work of the Buddhist Mission sent to Malabar and lastly there is the proposal of the International Buddhist University at Sarnath. Each of these items would require lakhs of rupees but the appeals of the Society have not met with any adequate response so far. In addition to these, there is now the urgency of a great movement among the Harijans (depressed classes). A valued friend writes that there are thousands of Harijans who are ready to embrace Buddhism if a few workers would only take up activities among them. As declared by Dr. B. R. Ambedkar, the courageous leader of the Harijans, it appears that the depressed classes are determined to take up another religion. They cannot accept either Christianity or Islam and cut off themselves entirely from the Indian cultural stream. That would be suicidal. There is only Buddhism which they can adopt with honour and it is the supreme duty of the Buddhist world to make this possible by starting a strong movement among these people. Sixty millions of these people are ready to hear the Dhamma and there cannot be a more meritorious work for the Buddhists than to help them to win back their self respect and rights as human beings. The Buddhist Mission sent to Malabar is already doing some work among these people but their work is only a drop in the ocean. If at least a hundred workers engage themselves exclusively for this purpose, it will be possible to meet the requirements.

There is no lack of money or generosity among the Buddhists. Buddhist hospitality and philanthropy are well-known. What is lacking is a realisation that to help Buddhist propaganda abroad is as much a necessity as the support of Buddhist institutions in their own countries. In Burma lakhs of rupees are spent in building temples and embellishing pagodas. It is the same in other Buddhist countries. If only a fraction of the money spent on these works could be diverted for work in India, there would be funds sufficient to sustain the biggest missionary movement in the world.

On this sacred occasion of the celebration of Vesak, let it be the resolve of every Buddhist to assist the revival of the Dhamma in the land of the Buddha. Let them remind themselves of those great teachers who brought the consolation of the Dhamma to their own lands and in gratitude endeavour to repay their debt in however small a measure it may be. If we make this resolve there will be no cause for despair for the future of Buddhism either in India or any other part of the world.

CEYLON MAHA BODHI SOCIETY

A resolution inviting Dr. Ambedkar and the other Harijans of India to embrace Buddhism was passed at the annual general meeting of the Mahabodhi Society held last month at the Society's headquarters at Maligakande, Colombo.

The Ven. Sri Lunupokune Dhammananda Nayaka Thera presided.

Expressions of sympathy and loyalty in connexion with the death of King George, were offered in the form of resolutions.

The meeting placed on record its regret at the death of the Ven. K. Sri Ratanasara, Nayaka Thera, President of the Society.

The Society congratulated Messrs. Neil and Rajah Hewavitarne on their election to the State Council. Mr. Neil Hewavitarne thanked the Society for the reference. The report and accounts for 1935 were adopted.

BUDDHA GAYA BILL

A vote of thanks to Mr. U. Thein Maung and other Burmese members of the Indian Legislative Assembly for their efforts in bringing before the Assembly a bill for setting up a board of control for Buddha Gaya Temple, was unanimously passed.

It was decided to inform Dr. Ambedkar, leader of the Harijans, that the Buddhists of Ceylon would welcome him and his followers to Buddhism.

The following office-bearers were elected:—

Presidents:—Principal of Vidyalkankara Pirivena and Principal of Vidyodaya College.

Executive Committee:—Messrs. N. D. S. Silva, Neil Hewavitarne, Rajah Hewavitarne, S. K. Moonesinghe, U. B. Dolapihilla, the General Manager of Mahabodhi Schools, the General Secretary of the Mahabodhi Society, Sir D. B. Jayatilaka, Messrs. W. E. Bastian, J. Moonesinghe, Harry Dias, Dr. G. P. Malalasekara, Messrs. C. S. Jayasinghe, S. Baron Dias, G. K. W. Perera, D. N. Hapugalle, P. Moonesinghe, V. S. Nanayakkara, V. A. P. Nanayakkara, W. H. W. Perera, W. Pedric, A. Kuruppu, P. Jayatilleke and T. D. John.

Secretary: Mr. E. S. Jayasinghe.



NOTES AND NEWS

A Happy Vesak to our Readers

A year has again rolled on and the Buddhists are busy preparing for the joyous festivities of the Vesak day. There will be rejoicing throughout the Buddhist world on this auspicious occasion. The birth of a Buddha is a very rare event in the history of mankind and we, who are blessed with the Dhamma, have indeed, every cause for rejoicing. We have not only the rare opportunity of walking in the Noble Eightfold Path proclaimed by the Master but also the unique honour of taking part in the dissemination of that Truth for the happiness of mankind. At no time in the history of the world has the compassionate teaching of the Buddha been required more than in this age. Greed, hatred, jealousy and other evils which have been the curse of mankind are more in evidence in the world today than charity, compassion, trust and fellow feeling which the Master enjoined all to practise. Nations are feverishly engaged in devising and perfecting ways of destruction. Only a spark is required to start the conflagration, the result of which no one can predict. If a prediction is at all possible it is the not very encouraging one that our much talked of civilization would come to an end. We Buddhists know the root cause of the present chaos. It has been beautifully enunciated by the Lord Buddha 2500 years ago. It is nothing else than *lobha*, *dosa* and *moha* or greed, hatred and ignorance of both individuals and nations. Remove these, and there would be no quarrels either among individuals or among nations. Treaties, pacts and other artificial devices will only postpone the evil day. On this sacred occasion, when we celebrate the birth of the Prince of Peace, let us send thoughts of loving kindness to all living beings and make a firm determination to spread this Dhamma, which alone can remove the root cause of man's unhappiness.

* * * * *

A Farewell and a Welcome

His Excellency Lord Willingdon, after completing his term of office as the Viceroy and Governor-General of

India, left last month for England, accompanied by Lady Willingdon. The numerous parties and farewells given to them before their departure showed how popular they were. As a religious journal, we do not intend to discuss the merits of Lord Willingdon's rule. We only wish to recall the significant fact that the opening of the great Vihara at Sarnath coincided with his rule and all the sacred relics that are now enshrined in it were presented by His Excellency. He also paid a friendly visit to the Vihara. Buddhists will always remain grateful for the sacred gifts. While we bid farewell to Their Excellencies, we also wish them many more years of health and happiness.

We take this opportunity to offer a respectful welcome to Their Excellencies Lord and Lady Linlithgow, who arrived in India during the same month. Lord Linlithgow succeeds Lord Willingdon as the Viceroy and Governor-General of India. We hope his Viceroyalty will bring peace and prosperity to the people of this country.

* * * * *

Buddhagaya Temple Bill

Buddhists will be glad to read the news published on another page that, at the sitting of the Legislative Assembly held on the 17th April, 1936, leave was granted to Dr. Thein Maung to introduce the Bill for the transfer of the Buddhagaya Temple management to a Committee. This again is, of course, a formality but the delay in getting the leave was causing misgivings in the minds of the Buddhists. The first reading of the Bill is expected to take place in the next session (September) when there will be a full dress debate. We take this opportunity to thank all those members who assisted Dr. Thein Maung in his difficult task. Thanks are specially due to Sardar Sant Singh, M.L.A., who stood down, allowing Dr. Thein Maung to move his bill first. We congratulate Dr. Thein Maung on his clever handling of the question. His great patience and perseverance have at last brought their due reward. We hope that this important question will be decided before the separation of Burma takes effect.

* * * * *

Malabar Buddhist Mission

Bhikkhu Dhammakkhanda who has returned to Calicut after an extensive tour in Travancore, Cochin, etc. writes to

the General Secretary, Maha Bodhi Society, in the course of a letter.—"I have just come back after a tour of about a month in Travancore, Cochin and other rural areas. There is a great awakening in these places. During this tour about 125 persons have become converts to Buddhism. Christians are doing much propaganda to get converts to Christianity. We badly want more workers and centres." The above news ought to gladden Buddhist hearts. We hope our appeal for support will have a good response so that we may send more workers as desired by Bhikkhu Dhammakkhanda.

* * * * *

Buddhist Unity and Tolerance

In this issue we are publishing several articles on the above subject, written from different standpoints. We agree that unity is a valuable asset but we must not attempt to obtain it at the sacrifice of truth. Differences of opinions do exist; and unity is only possible, as rightly pointed out in one of the articles, when we agree to differ where we cannot agree to agree. Of late, there has been a sinister attempt to distort the Dhamma according to the whims of individuals and to prevent any criticism of such distortion in the name of unity and tolerance. Take for instance Mrs. Rhys Davids. She and her school of thought are determined to prove that Buddha taught *attā* instead of *anattā*, which is the chief feature of Buddhism. If tolerance means that we must admit such absurdities, just to curry favour with her and her satellites, we refuse to be a party. We stand for the Dhamma as taught by the Buddha and faithfully recorded in the Pāli literature. This does not, however, mean that our pages are not open to other schools of thought. From the beginning, The Maha Bodhi had adopted the liberal policy of allowing various schools of Buddhism to express themselves through the medium of its pages. We are on the friendliest of relations with all schools in spite of the fact that we stand for the pure and original teachings of the Master. No school of Buddhism has yet declared its belief in *attā*, making it impossible for us to work in co-operation with it.

* * * * *

Chinese Bhikkhus to study in Ceylon

As a result of Bhikkhu Narada's visit to China, five Chinese Buddhists are on their way to Ceylon for ordination and study of Theravada Buddhism. This is the first time, after many centuries, that the Buddhists of Ceylon

and China are establishing a cultural relationship. The party is bringing a complete set of the Chinese Tripitaka as a present to the Buddhists of Ceylon. These visitors will be ordained by the Ven. P. Vajirañāna Nayaka Thera, of Vajirarama, Colombo, and will study under his guidance. They could wish for no better spiritual guide than the Nayaka Thera of Vajirarama for a thorough study of the Theravada form of Buddhism, and its practices.

* * * * *

Roerich Donates another Painting to India

A friend writes:—

"The Sri Chitralayam State Gallery of His Highness the Maharaja of Travancore received as a gift one of Professor de Roerich's recent paintings, called "Fiery Thoughts".

"The painting represents a Rishi on the heights of the Himalayas praying for the saving of humanity in the face of approaching clouds. The painting is imbued with magnificent purple and violet colours, which are so characteristic of the great artist. Fiery thoughts fly off into space in form of gold-winged birds. The depths of the valleys are covered with heavy clouds but in the distance radiate majestically the snow clad peaks of the Himalayas which Roerich loves and admires so much.

"The inexhaustible Himalayan aspects are depicted in many paintings of the master. The Press recently announced the tribute of the President of the Academia Sinica in Nanking to Professor de Roerich for his painting "Himalayas", which now adorns the walls of the Chinese Academy of Science. Indeed, the concept of the Himalayas is forever linked with the resplendent art of Roerich and Dr. James H. Cousins rightly acclaimed Roerich as "Himalayan in Soul".

The Institute of Buddhist Studies (Calif.) has conferred upon Prof. Nicholas de Roerich the title of Doctor of Sacred Literature (Hon. C.)

* * * * *

Our Thanks

To our many friends who sent articles for this number we have to express our deepest gratitude. Lack of space compels us to hold over a number of excellent articles but these will appear in subsequent issues and will, undoubtedly, be read with keen interest. We hope the co-operation extended to us this year will be repeated in the future.

FINANCIAL

Income and Expenditure of the Maha Bodhi Society for the month of March, 1936.

Income.		Expenditure.	
<i>Sarnath Vihara a/c.</i>		<i>Sarnath Vihara a/c.</i>	
Donation	... 2 0 0	Darwans	... 19 12 0
		Candles, Incense etc.	19 12 3
		Malis	... 31 0 0
		Miscellaneous	... 0 10 0
<i>Book Agency a/c.</i>		<i>Book Agency a/c.</i>	
Sales—Sarnath	... 82 2 6	Postage etc.—Sarnath	5 14 0
Sales etc.—Calcutta	192 5 0	Books etc.—Calcutta	74 1 3
<i>Sarnath Institute a/c.</i>		<i>Sarnath Institute a/c.</i>	
Hon. Justice A.S.R.		Steamer fare	... 40 0 0
Chari for Piritha		Salary	... 10 12 0
and dana	... 65 0 0	Stationery, Medicine,	
Food dues	... 1 8 0	Books, Soap, etc.	43 12 6
		Food expenses	127 2 3
		Priests expenses in	
		Calcutta	... 22 7 3
<i>Sarnath M.B.S. a/c.</i>		<i>Sarnath M. B. S. a/c.</i>	
Ram Krishna Mission		Postage	... 3 4 6
for carriage hire	... 2 0 0	Printing receipt books	10 8 0
Sale of old materials	4 8 0	Propaganda and mis-	
Mr. Satusila	... 6 0 0	cellaneous expenses	25 1 0
Mr. B. Fernando	... 5 0 0	Salaries	... 195 0 0
		Printing Visitor Books	
		etc.	... 43 12 0
		Anniversary Printing	
		Bill	... 36 15 0
		Brahmachari Govinda	50 0 0
		Repairs to his house	50 0 0
		Sripal's a/c.	... 11 2 0
		Rly. Freight on Books	6 10 0
		<i>Dispensary a/c.</i>	
		Sadanada's expenses	3 3 0
<i>Dharmaduta a/c.</i>		<i>Dharmaduta a/c.</i>	
Subscriptions	... 5 0 0	Stamps etc.	... 6 3 6
Sahu Panchabir Singh	5 0 0	Printing	... 22 12 0
		<i>Free School a/c.</i>	
		Salaries	... 54 0 0
		Stationery etc	... 1 0 0
<i>M. B. Vidyalyaya a/c.</i>		<i>M. B. Vidyalyaya a/c.</i>	
Donation :—Baba		Black Boards	... 17 10 0
Raghavdass	... 49 8 0	Salaries	... 113 0 0
Fees etc.	... 40 2 6	Miscellaneous	... 18 1 6
Carried over	... 460 2 0	Carried over	1138 6 0

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<i>Calcutta M.B.S. a/c.</i>		<i>Gaya a/c.</i>	
Donations :—		Teacher	... 10 0 0
Kazi Tendup Dorji	... 3 0 0	Durwan	... 8 0 0
Mr. T. Wong	... 10 0 0	Priest	... 25 10 0
Dr. Evan Wentz	... 15 0 0	<i>Buddhagaya a/c.</i>	
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Sirdar	... 15 0 0	<i>Calcutta M. B. S. a/c.</i>	
Mr. F. Schonfeldt.	... 5 0 0	Durwan's pension	... 5 0 0
Membership Fee	... 5 0 0	Postage & Telegrams	32 4 3
House Rent	... 157 8 0	Children's Festival	... 45 6 9
Telephone charges		Books for Library	... 13 13 6
recd.	... 5 0 0	Sent to Rahulaji	... 50 0 0
Food dues	... 10 0 0	Films for Rahulaji	... 14 3 0
Hall Rent	... 40 0 0	Vihara expenses	... 21 13 3
Children's festival		Vimalananda's a/c.	104 14 9
Dr. Talukdar	... 1 0 0	Telephone Bill	... 14 0 0
<i>Maha Bodhi Journal a/c.</i>		Food expenses	... 109 12 9
Subscriptions	... 29 12 0	Electric repairs	... 9 0 0
		House Tax	... 39 7 6
		Salaries	... 35 8 0
		Miscellaneous	... 13 15 6
		<i>Maha Bodhi Journal a/c.</i>	
		Blocks	... 8 4 6
		Paper	... 39 5 9
		Stamps	... 28 9 0
		Miscellaneous	... 3 9 6
Total	Rs. 756 -6 0	Total	Rs. 1727 6 0

A WESAK THOUGHT

The Divine Nector of the Wesak Moon will infuse all Beings, above and below, seen and unseen, with the Sacred Strength.

Pain and Sorrow will be wiped away, the Sick will become whole, the Hungry filled, the Meek and Humble a blessing to the land, the tiniest creature the mightiest in its deed.

This Golden Day will bring forth Pearls of Thoughts for all our Hearts will beat as one—the bird in its song, the flower in its Bloom, the tree in its spreading shade, all creeping and moving creatures in their silence and the mountains in their free solitude. And we will rest in the Divine Radiance of The Three Gems, giving to all Beings, seen and unseen, our light and love as we tread the Holy Path in the Essence of the Great Peace.

Brahmacarini Eveline G. Robinson.

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IN MAY 1892.

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हिताय सुखाय देवमनुस्मानं । देसेय भिक्खवे भग्गं चादि कल्याणं मज्जे कल्याणं
परियोसान कल्याणं साधं सव्यचनं केवलपरिपुणं परिसुद्धं ब्रह्मचरियं पकामेय ।

"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."—MAHAVAGGA, VINAYA PITAKA.

Vol. 44.]

JUNE, B. E. 2480
C. E. 1936

[No. 6.

MULAGANDHAKUTI VIHARA —A NEW LINK BINDING INDIA TO JAPAN*

BY DEVAPRIYA VALISINHA

I have first of all to thank you for the trouble you have taken to come here this evening and join us in this auspicious function. I have particularly to thank Mr. Yonezawa, the Consul-General for Japan, Mr. I. Nishi and other Japanese friends and Seth Jugal Kishore Birla, who have come here

* Welcome address delivered by Sj. Devapriya Valisinha at the opening ceremony of the Fresco Paintings at Sarnath held on the 18th May, 1936.

all the way from Calcutta inspite of the extreme inconvenience caused to them by the heat of Benares. I have also to thank Pandit Malaviyaji for coming to preside over the function inspite of his indifferent health.

We are gathered here this evening to mark the completion of yet another item in the work of reviving the ancient glory of Migadaya. The stupendous task of painting the walls of the Vihara which Mr. Kosetsu Nosu and his assistant Mr. S. Kawai undertook 3½ years ago has been brought to a happy conclusion at last and we are here to formally inaugurate the beautiful paintings and to convey our gratitude to the artists and all other friends who had co-operated with the Maha Bodhi Society in accomplishing this work.

I feel very happy to state that the completion of this work was made possible by the co-operation of both the East and the West. Some of you will no doubt remember the opening of the Vihara in 1931 when Buddhists of all countries gathered here for the purpose. Mr. B. L. Broughton, Vice-President of the British Maha Bodhi Society, who is a devout English Buddhist, was present on the occasion and was kind enough to promise a liberal donation of Rs. 10,000/- for the fresco work. He also stipulated that the work should be entrusted to a Japanese artist. We accepted this very generous offer on his part and through the kind services of Mr. M. Hara, the former Consul for Japan in Calcutta, and Mr. I. Nishi, President of the Japanese Chamber of Commerce in Calcutta—whom, I am glad to see present here to-day—we induced the Government of Japan to select a competent artist. The Government of Japan selected the late Mr. Kirigaya, who was then well known as an eminent artist, to undertake the work. The Society advanced him a certain sum of money and he was making all necessary preparations to leave for India when he suddenly passed away. This caused some delay in the commencement of the work. A portion of the money advanced to him could not be recovered. But with that desire to carry out an undertaking regardless of cost and inconvenience so characteristic of

the Japanese people, the authorities approached Mr. Kosetsu Nosu, who had gained great fame as a painter of Buddhist subjects in Japan, to fulfil the engagement. True and devout Buddhist that he is, he readily accepted the offer, and in 1932 arrived in India with Mr. Kawai to assist him. Reaching Sarnath soon after Mr. Nosu set to his great task and after three and half years of hard toil he has now presented us with one of the finest fresco paintings found in any part of this country. As he continued the work, he found that the original estimate was far below the actual cost and with that fine spirit of service and self-denial, which we have come to associate with all his activities, he continued his unenviable task. It speaks much for his devotion to the cause of Buddhism and art that he was determined to complete the work whatever be the cost. To meet his expenses, he held several exhibitions of his paintings in different parts of India and Ceylon and with the assistance given by the Imperial Government of Japan, the Indo-Japanese Association of Tokyo and friends in Japan and India, he was able to achieve his great ambition. I cannot, therefore, find adequate words in which to thank Mr. Nosu for his devotion to this work which can truly be described as a labour of love. I have had the privilege of watching him work and I can say with the greatest sincerity that it would have been impossible to find a more devoted and conscientious artist to be entrusted with this work. What makes me happy more than anything else was the religious devotion with which he carried out the work.

As a layman who knows nothing about art, I shall not pretend to speak about the merits of his work. It is left to those who have the ability to understand artistic merit to praise him. You will, however, allow me, as one of the ordinary men who have seen the paintings, to say that they constitute one of the most pleasing and inspiring sights we have in any part of this great country. I have no doubt that every visitor to the Vihara will testify to this fact.

Japan and India have been united by the bond of culture and religion for the last 14 centuries. The rise of Japan as a

great and united nation dates from the time of the introduction of Buddhism. Prince Shotoku who laid the foundation of the greatness of Japan was a devout Buddhist and his work was inspired by the noble ideals of Buddhism. To this day he is regarded with veneration by the Japanese people. In a word, the greatness of Japan can be directly ascribed to the influence of Buddhism. India can take pride in the fact that it was from here that Buddhism went to Japan and that up to this day ninety percent of the Japanese people are followers of the great teacher ; though here in the land of the Buddha his memory had been unfortunately forgotten. Japanese people have the greatest regard for India as the home of Buddhism, a fact to which I can bear personal testimony as I had the privilege of visiting that great country recently. Japanese people look upon Indians with brotherly feelings and these feelings will remain fresh as long as Buddhism exists in Japan. The beautiful frescoes that Mr. Yonezawa had declared open just now will further increase this brotherly feeling and strengthen the bond of friendship that already exists. They will serve as a visible symbol of Japan's feelings of regard for the Indian people, while on the other hand they will enable us to appreciate her great art and culture.

I fervently hope that the completion of these paintings will usher in another period of cultural and religious co-operation between the Buddhists of Japan and the Hindus and Buddhists of India, who call their religions by the one comprehensive term of Arya Dharma. Such co-operation is very much needed today when the whole world is sick of national hatreds and jealousies which culminate in horrors of war. The world is again in need of the Lord Buddha's great doctrine of *Maitri* or compassion to lead humanity in the path of righteousness. This can only be brought about if those who believe in compassion and love as the cardinal principles of progress, unite in promoting good-will and friendship between the various communities and races of the world.

Before I conclude, I have again to convey the Maha Bodhi Society's gratitude to Mr. Nosu and his assistant Mr. Kawai for the successful completion of the fresco work. I have also to thank Mr. B. L. Broughton whose generosity enabled us to embark on this work, the Imperial Government of Japan, the Indo-Japanese Association at Tokyo, Mr. I. Nishi, President of the Indo-Japanese Commercial Museum of Calcutta and all other known and unknown friends.

*When all in chorus bawl, none feels a fool ; not though
the order fall, thinks otherwise ; misunderstanding wisdom's
words, they bawl, these loud word-mongers, for—they know
not what. Me he reviled ; he beat, robbed, plundered me !—
Such thoughts, if harboured, ne'er let hatred die ; but hatred
dies, when these no harbour find. Hate never stopped hate ; the
ancient law holds good,—when hate no longer answers hate,
hate dies. Some cannot see their broils will bring them low ;
—others perceive the danger and stop strife. Ruffians who
maim and kill, steal cattle, steeds and pelf, who plunder
realms,—in concord dwell.—Why should not you?*

Upakkilesa Sutta.

*If fortune grant a trusty, staunch, true friend, with him
face dangers gladly, mindfully. If fortune grant you no such
trusty friends, go forth alone,—as monarchs go whose realms
are lost, as elephant in lonely glade ; go forth alone, iniquity
eschew, care-free as elephant in lonely glade.*

Upakkilesa Sutta.

MULAGANDHAKUTI FRESCOES DECLARED OPEN

On the 18th of May last the frescoes of the Mulagandhakuti Vihara, painted by Mr. K. Nosu, were declared open by Mr. K. Yonezawa, Consul-General for Japan. Pandit Madan-Mohan Malaviya, Vice-Chancellor, Benares Hindu University presided over the function. There was a distinguished gathering.

The opening ceremony was conducted in the midst of a number of picturesque rituals. The great scene of the Mara Vijaya which occupies nearly one fourth of the entire space on the western wall of the Shrine had a piece of cloth stuck on it and its ceremonious removal constituted the chief attraction of the ceremony that preceded the speech by Mr. K. Yonezawa. After a short recitation from Pali by the bhikkhus Mr. Yonezawa removed the cloth and declared the frescoes open. There were melodious recitations from the Pali canon. While this was going on, Samanera Sangharatana touched the eyes of the Buddha figure with a brush which symbolically represented the completion of the opening ceremony and was confirmed by the Consul-General's speech. This was followed by the ceremony of offering incense in which Pandit Madan Mohan Malaviya, Mr. K. Nosu (the artist), Mr. I. Nishi, Seth Jugol Kishore Birlaji, and Mr. K. Yonezawa took part. The audience and the speakers then went out to the adjoining grounds where speeches were given.

The first speaker was Sj. Devapriya Valisinha who welcomed the guests (*for full speech see page 273*).

Mr. K. Nosu, the artist addressing the audience in Hindi, said that it was a great happiness to him that he was able to complete the fresco work which he undertook three and half years ago. He thanked all those who helped him to complete

the difficult work and trusted that the paintings would prove to be a means of knowing the Lord Buddha's life and would strengthen the friendly relations between India and Japan.

Pandit Madan Mohan Malaviya in his address said that he rejoiced to see a new link added to the chain which bound India and Japan together. In the past Japan got her faith and culture from India and it was quite in the fitness of things that she should redeem her debt to India by a work of this kind. The speaker claimed that Buddhism and Hinduism were on many points alike and were related by a common spiritual vision.

Mr. K. Yonezawa, Consul-General for Japan said :—

It is with great pleasure and pride that I find myself among you here to attend this happy meeting to-day. I must, first of all, express my hearty congratulations to Mr. Nosu upon the successful completion of this great work of frescoe-painting. I am sure that the entire Japanese nation will join me in conveying congratulations to the Artist, as they have been following the progress of the work with keen interest. Newspapers which I have received recently from Japan report how the whole nation were excited when they learnt that the work had at last been completed. They are preparing a large scale reception to welcome back Mr. Nosu, their cultural Ambassador to India.

No mention is necessary of the difficulties and hardships which he, like so many great artists in history, had to encounter and overcome in proceeding with this great work. It is nothing but his firm determination and unfailing devotion to the work that has led him to the ultimate goal of completion. Everything worldly was denied and forgotten by the artist in the last four years, his family and friends having been left behind in Japan. Thus by leading a saintly life devoid of worldly pleasures he sought guidance and inspiration from communion with Lord Buddha. The great work which will immortalise the Artist's name has thus been completed.

I am sure millions of Buddhists who will pay homage to this holy temple in the future will be greatly helped in getting into communion with the Lord by these vivid representations of the life of Lord Buddha. These frescoes are an eloquent demonstration of the time-honoured cultural and religious ties between India and Japan, the two great Buddhist nations in the World. You will see in these frescoes not only the genius of the Artist himself but also that of countless Japanese Artists who have preceded Mr. Nosu and who have handed down and improved what their ancestors learnt from India, China and Korea some 1400 years ago. You will see in them an earnest appeal of Japanese Artists, both living and dead, for your kindly appreciation of what they have accomplished during the last 14 centuries. You will see in them the heavy religious and cultural debts which Japan owed to India and also a payment of these debts together with a heavy interest in the form of improvement. These frescoes are significant in that they represent a first attempt to give a tangible shape to the shapeless and abstract relation of the two nations in the domain of religion and culture, the highest part of human activity. India and Japan are bound tightly by a strong economic bond. Mr. Nosu's great work will add to this economic bond another less material but more spiritual. Life of man is short but that of Art is long. As long as the teachings of Lord Buddha remain the spiritual link between India and Japan and as long as this temple remains a holy sanctuary of Buddhist religion, Mr. Nosu will be remembered as a great Artist who erected a bridge of Art between the two nations. It is my earnest hope that many such bridges will be built to tighten up the religious and cultural bond between us by means of an exchange of Buddhist priests and artists. Before I sit down I should like to express my profound gratitude for the Indian people who have invited the Artist to India and who have given constant encouragement and support to him.

Mr. I. Nishi, President, Japanese Commercial Museum, Calcutta, said :—

It is a pleasure and honour that I am able to attend this historic ceremony for the completion and consecration of the frescoes in the Mulagandhakuti Vihara. Words of hearty congratulation, on behalf of the Japanese community in India, have already been expressed by Mr. Yonezawa, the Consul-General for Japan. So it may not be necessary for me to repeat them. I feel, however, compelled to say a few words as a representative of the Indo-Japanese Association and as a person who took some part in seeing to the completion of the work.

The primary object of our Indo-Japanese Association is to utilise all sorts of opportunities and facilities for our mutual co-operation in matters of religion and culture with a view to promoting the cordial relationship between India and Japan.

It is a well-known historical fact that Japan has been and is heavily indebted to India for the growth of her religion and culture. When Indian Buddhism was introduced into Japan 1384 years ago, it did not come single-handed but it brought in its wake the enlightened culture of India. The introduction of a new religion in those days meant at the same time the introduction of culture and civilisation as well. Religion in those days claimed a much larger part of individual and national life than it does to-day. It is no wonder therefore that the spread of Buddhism brought about an epoch-making change in the outlook of our national life. In other words the spiritual and cultural life of the Japanese people have in no small degree been indianized in the last 14 centuries.

I believe that it was because of this common outlook of spiritual and cultural life between India and Japan that the Maha Bodhi Society invited particularly a Japanese Artist to carry out the great work of painting this celebrated temple. When our Indo-Japanese Association was asked by the Maha Bodhi Society to convey their wish to the Japanese Government to invite an Artist from Japan, we were only too pleased to meet their wishes. The matter went smoothly and

it was with great pleasure and interest that I signed on behalf of the Artist a contract with the Maha Bodhi Society. I have since then been a guarantor for the execution of the work. As one no less responsible for the fulfilment of the contract than the Artist himself, I have naturally been keenly interested in the progress of the work all through. The work, however, proved to be infinitely more difficult than our first estimate showed it to be with the result that what was expected at first to be completed within half a year took as long as four years. You can easily imagine what plight the Artist and myself were placed in. But we were not hopeless because we regarded these difficulties as a trial put on us believing at the same time that ultimate success was assured by the grace of Lord Buddha. We proceeded therefore with firm determination and courage. Thanks to the benevolent sympathy of the Lord, several kind people have come forward from many unexpected quarters both in India and Japan offering their support to us. These magnificent frescoes, like so many other great works in history, have not been completed without difficulties and sufferings on the part of the Artist. After all these trials and anxieties our goal has at last been reached and I cannot help feeling an immense joy that springs from the bottom of my heart. In case these frescoes are able to exercise some good influence upon a multitude of Buddhists in future, Mr. Nosu deserves to be congratulated both on the promotion of the cordial relation between India and Japan and the development of culture in general.

Last of all I express my hearty thanks to those who have been kind enough to extend their generous support and encouragement to the Artist and I pray that the blessings and protection of Lord Buddha may be vouchsafed to them.

At the conclusion of the proceedings an address of farewell, printed on khaddar and enclosed in a beautiful silver casket, was presented to Mr. Nosu, on behalf of the citizens of Benares. Pandit Ram Narain Misra read it and Mr. Nosu briefly thanked the citizens for the honour done to him.

CEYLON—PAST AND PRESENT*

BY BHIKKHU D. SASANASIRI

"To the pure all days are auspicious,

"To the pure all days are holy days;

"They that are pure of thought and pure of deed,

"They always have their wishes fulfilled."

—Majjhima Nikaya.

In that land every day is a holy day, every deed a meritorious deed—and lives are lived for the good of the whole world. Every flower the faithful offer, every lamp they light, and every pilgrimage they undertake, all are for the happiness of all the world.

'Tis the rule of the race, by ancient Aryans established.

Mariners that sail the Eastern seas tell us that even before they approach certain islands, incense wafting winds welcome them. It is most true, and no island welcomes the weary traveller with more love than Lanka. The inhabitants there have loved you before they saw you, for thus hath their Master ordained. Before the Sun is risen they rise to wish the world well. And it is with the saving thought "May all beings be happy," that they go to sleep.

I mean *they only*, they that are followers of this One Living Religion. And this in Lanka is the month of merit. Vaisakha to them is more than thrice sacred. True, it is the day the Lord was born, it is the day the Lord won victory, it is the day the Lord left the world: but to the Sinhalese it is the day that Vijaya, the father of the nation, landed in that land, and it is the day on which Sacred history tells us, that an Aryan virgin that Asoka sent as ambassadress anointed Lanka's Lord with the right handed chank filled with the pure

* This article was meant for the Vaisakha Number but was crowded out—Ed. Maha Bodhi.

waters of that sunless lake Anotatta. On the next full moon Asoka's saintly son himself visited the island with the ambrosial Dhamma.

And ever since, except when foreign foes ravaged the land with fire and sword the people were happy.

The last thoughts of the Master as he lay on the death-bed in the Sala Grove at Kusinara were, the Great Chronicle tells us in a touching manner, for the security of this island where the Dhamma would shine exceedingly bright. And for centuries "the Pearl of the Indian Seas" was secure. It became a second holy land of Buddhism and flourished mightily. Her fame spread far and wide. Pliny met her ambassadors at the court of Claudius Cæsar, and centuries before Sir Thomas More was born, the Roman historian portrayed Lanka as a true Utopia.

Scarcely half a century later, Ptolemy produced his great geographical work in which he gave to the world not only an accurate description of the country, but an almost accurate map also. There was in his time constant communication between Ceylon and the flourishing port Alexandria, and Sinhalese ambassadors were again seen in the court of the Emperor Julian. Megasthenes the Greek wrote of this island from the court of Chandragupta, where some years later the greatest Indian Emperor received the Sinhalese embassy affectionately.

Let us here state the painful fact that it is this Southern Isle that gives peace to the spirit of dead Asoka, as she, and not mother India, is to-day the guardian of the sweet Dhamma that the pious emperor loved more than kingdoms and life. The Master of Asoka still has the fealty and love of the people of that land. There in the name of the Lord of compassion the people still think tender thoughts, do divine deeds and love the whole world.

And to taste of the bliss that Lord Buddha brought to the world, let one go this full moon day to that blessed Isle. See the pilgrims pouring into the temples, see them serenely

listening to the sweet words of Him, see the million multi-coloured lights that emparadise the night, see the Temple of the Sacred Tooth in flower-fragrant Kandy, or the great white Dagoba at Kalyani, the city Beautiful, bathed in moon light. See how happy the hearts beat, see how comely those countenances are, lit with the light of him. And everywhere "Invitations to partake—Eat Ye, and drink!" resound loudly. Or leave for the sylvan solitudes of ancient Anurādhapura, odorous of the scent of Nibbana, and meditate among monolith and moonstone.

In this holy city, Fa Hian, beheld the most majestic festival he encountered in his travels. Ten days before the sacred day the sovereign magnificently caparisons a great elephant, chooses an eloquent speaker, adorns him royally, and orders him thus to proclaim, riding the royal steed and beating a large drum :

"The Bodhisatta, during innumerable aeons, suffered for our sake,—unsparing of Himself. He gave up throne and country, queen and child. He plucked out his eyes and presented them to another, he tore his flesh to deliver a dove. He gave His crowned head in alms, He fed a fierce famishing tigress with his own body, He grudged not his marrow or brains. In many such ways as these did he suffer for the sake of all flesh. And when he attained perfect Buddhahood, for forty-five years He moved among us, preaching the Beautiful Law, teaching the multitude, and converting. He gave peace to the afflicted. He saved the lost. And having passed through innumerable births He entered Nirvana. The eye of the world was then put out, the guiding light extinguished, and all flesh deeply grieved. And behold ! ten days hence the sacred tooth of this very Buddha will be brought forth and taken to Abhayagiri Vihara. Let one and all, monks and laics, all of them that wish to lay up a store of merit, prepare and make even the roads, richly adorn streets and highways, strew them with all kinds of flowers and reverently offer increase".

Fâ Hian was a contemporary of Buddhaghosa, the great Brahmin commentator and they both visited Ceylon in the reign of Mahanama.

How King Kakavanna Tissa, father of the great Gamani, who flourished before the Christian Era, celebrated the incomparable festival, is also recorded in ancient documents. The proclamation of the pious king ran as follows:—

"Even with the beginning of the month of Vaisakha, let all shrines, monasteries and the like in this island of the Dhamma be repaired well; let sanctuaries and ways be swept and cleaned; let all preaching pavilions, Thrones of Truth, flower-sheds, water-sheds, alms-halls, lamp-posts and pandals be well prepared, let my people invite the Holy Sangha to reside in all the monasteries and begin the works of merit. Let my people offer flowers and light to the three Incomparable Jewels, let them listen to the praises of our Lord and the excellent Law. Thus should the festival be begun.

"Daily let there be a ten-fold increase of the good works. In all the sanctuaries and monasteries let the people perform these festivals of merit. *Let them honour and attend upon parents, teachers and elders.* Let them fly festoons and flags, hoist banners and raise white umbrellas over all the shrines. Let the whole of Lanka be as beautiful and as brilliant as the Brahma's mansion and let the paths be decorated. Let the whole island appear like one festive home, let the five-fold music be played everywhere and rejoicings begun. Let my people increase their works of merit as the moon increases, and on the full moon day of Vaisakha, let all my people—from the child to the oldest man—undertake the fast day vows of virtue, and let them meditate on the grace of the Lord Buddha, let them meditate love, let them cultivate calm contemplation, and let them listen to the saving Dhamma.

"On the next day let them give merit to the gods, men and all living beings with a heart full of love, let them feed the saints, attend upon parents and elders, distribute food, drinks and clothing to the needy and go on pilgrimage reverenc-

ing and singing praises of the Buddha, Dhamma and the Sangha. Let the people grow in the ten Perfections, let them be full of faith in works of merit. On the new moon day let the Vaisakha festival end. After that let my people listen well and learn and practise the Vyagghapajja Sutta, the Sigalovada Sutta, the Parabhava Sutta and the Vasala Sutta. Let my people be ever compassionate and loving, let them be united, let them live righteously. Thus should my people strive utmost to derive the greatest benefit from this blessed birth in a Buddha-age, and as human being, both of which are so difficult to obtain. Let them in this way serve the world and the Sasana and be heirs to the happiness of heaven and Nibbana's Peace."

Here verily is practical religion—here are love and light.

Here is the one religion, the one *Living Religion*. But the peace, prosperity and the very life of the happy isle are to-day threatened by the priests of the dark religion, many of whom have not in them even the sweet virtue that is inherent in the character of the people whom they seek to convert. It is no secret that some messengers of Jehovah are wine bibbers. They eat meat and angling is their great joy.

"The greatest difficulty experienced by the Christian missionaries in Ceylon is from the exalted morals which form the articles of belief of the Buddhists."* And these messengers of the dark religion have made it the task of the day to destroy that ancient nation's virtue, to destroy their self-reverence and all the great institutions. And they have been successful to a great extent in achieving their unholy aims, for they have all the evil forces of the world at their command. They have money, they have power and they have liquor.

The people favoured of Jehovah were responsible for bringing to Ceylon the Devil called drink, and Sir William Gregory, the beloved Governor spoke of the curse of drunkenness extending throughout the island. But "some years ago" says the Governor, "a drunken Kandyan would have been

* Major Evans Bell in "The Task of To-day."

disgraced in the eyes of his fellows. Now the occurrence is so common that the disgrace has passed away."

Alas! the disgrace has passed away, for many of the missionaries are also followers of Bacchus. But history tells us that there were no distilleries in Buddhist India.

Will Lanka not wake again to her ancient greatness? Verily she will, for she is the island of the Dhamma, the Land of Light. The blessed land to-day is serenely joyful. The people have awakened to the music of the drum at dawn, and robed in white, in rejoicing streams they go to the temple to live the life of love, virtue and wisdom for the good of all the world. And let the world join them in saluting the Master who this day won the greatest victory for man and drew life from chaos—

*Namo tassa Bhagavato Arahato
Samma Sam-Buddhassa !*

A Bhikkhu, Ananda, does not shine by delighting in company, by finding delight in company, or being given to a delight in company ; nor does he shine by a like delight in company at large. If such be his delight, it is impossible that, at will and without trouble or difficulty, he should enjoy the well-being which attends renunciation, solitude, tranquillity, and Enlightenment. But any bhikkhu who lives aloof from company may be expected to enjoy all this.

Mahā Suññata Sutta.

DHAMMAPALA'S NEW BUDDHISM AND YOUNG ASIA*

BY PROF. BENOY KUMAR SARKAR.

Rising to pay homage to the spirit of Devamitta Dhammapala, Prof. Benoy Kumar Sarkar said in part as follows :

Dhammapala was born in Ceylon, travelled in the two Hemispheres and worked in India. He was a world-man, and it so happens that his life has a message which is not meant exclusively for the Ceylonese or the Indian but for every man and woman of flesh and blood. It appears to me that one of the most appropriate descriptions about Dhammapala's thoughts and activities is to be found in the almost untranslatable, although very elaborately explained Pali word, *Sammaditthi* (right, correct, comprehensive or complete view, observation, seeing or understanding), which constitutes the very foundation of Sakya the Buddha's teachings.

Dhammapala gave concrete evidence of his right observation or proper understanding of the realities of the world when he discovered the truths, first, that Ceylon is today a part of Greater India, and secondly, that India, Ceylon and Burma are integrally associated with the rest of Buddhist Asia. The old Sakyan cult of right observation was thus applied by Dhammapala to modern conditions and practical problems of the day. Thereby he has succeeded in revivifying Buddhism and becoming virtually an architect of new Buddhism. This new Buddhism is not the Buddhism that is to be discovered in old Pali, Sanskrit, Tibetan, Chinese, Burmese and other

* Prof. Benoy Kumar Sarkar's speech at the meeting held in Calcutta to observe the third death anniversary of Sri Devamitta Dhammapala.

texts or archaeological monuments but the Buddhism as an instrument of daily life and the actual realities.

Another evidence of *Sammaditthi* or right observation was furnished by Dhammapala while travelling in Japan, Korea, Manchuria and China. In that *milieu* it became a part of his social philosophy to preach, as it was my experience to observe on the spot, that India, Ceylon and Burma needed the spirit of Japan or Japanese Buddhism. For a Ceylonese Hinayana Buddhist, as he was, to invite Japanese Mahayana Buddhism into regions in which Buddhism is either alleged to be extinct or prevalent mainly in the Hinayana form is a tremendous psychological or spiritual revolution. Incidentally it is worth while to emphasize that the Mahayanic Buddhism of Japan as of China, equipped as it is with its gods, goddesses, saints, votive offerings, etc. is to all intents and purposes indetical with the Pauranic-Tantric neo-Hinduism, say, of Hindu Bengal as of other regions of Hindu India, as analyzed in my *Chinese Religion through Hindu Eyes* (Shanghai). Dhammapala perhaps was not interested in this aspect of the indentity between Japanese Buddhism and modern Hinduism. But his *sammaditthi* was profound enough to counsel him to believe that if Buddhism was living anywhere in the world, it was in Japan. He wanted for India, Burma and Ceylon a living Buddhism, the cult that obtained in ancient and medieval times in the land of its origin, namely, the system of devotion to life in the now and the here, the pursuit of *appamada* (energism) as well as indifference to *anagatam* (the future) and *atitam* (the past), combined with genuine appreciation of the "life beyond" (*Dhammapada* and *Bhaddekaratta-Sutta*). Dhammapala's discovery of these features of ancient Indian Buddhism in the Japan of his days has enabled him to function as a maker of Young Asia.

Today a part of this Young Asia movement is seen to be realized in the Mahabodhi Society of Calcutta, which, established as it is by the Ceylonese go-aheads under the inspiration of Dhammapala himself, has been serving to bring under one

roof the Chinese, the Japanese, the Burmese, the Tibetans, the Ceylonese, the Bengalis and other Indians several times a year. Then the foundations have been laid at Sarnath, Benares, of the International Buddhist University, which, again, is growing into a centre of co-operative cultural creations of the Buddhists of all Asia, nay, of the Eur-Americans as well.

While paying homage to Dhammapala's contributions to the intellectual life and social philosophy of Ceylon, India, the rest of Asia and the world we cannot remain indifferent to the fact that he was first and foremost a hero of action. In this regard,—like his great contemporary Vivekananda,—he may be compared to the Japanese energist of the sixteenth century, Nichiren. Indeed, both Dhammapala and Vivekananda have continued for our own times the age-long tradition of *charaiveti* (march on) and *nanasrantaya srirasti* (prosperity is not for the person who is tired by travels), of which the *Aitareya Brahmana*, the oldest Vedic book, speaks so eloquently as the ideal of the Hindus.

Young Asia is today self-conscious enough, thanks to the activities of men like Vivekananda and Dhammapala at home and abroad, to lead Eur-America to acquire some of the *sammaditthi* and to feel that, after all, a new age has made its appearance. It is an age in which domination of one race by another is to be a thing of the past but in which the diverse races, cults, faiths and cultures are to meet on a platform of equality, freedom, and mutual respect. Dhammapala has then like Vivekananda to be appraised as one of the apostles of international peace and world-wide brotherhood.

Just as black anusari is accounted chief among fragrant roots and red sandal-wood chief among fragrant woods and Jasmine chief among fragrant flowers,—so it is the teaching of the reverend Gotama in the van of to-day's gospels.

Ganaka Moggallāna Sutta.

PROPOSED BUDDHIST UNIVERSITY IN CEYLON

BY H. SRI NISSANKA, BAR-AT-LAW.

Plans have been vigorously pursued to establish in Ceylon a Pracara (Missionary) Ashrama, which in the fulness of time may develop into a Buddhist University. The venue selected for this institution is at Salgala, rocky fastness wherein King Walagambahu is supposed to have obtained sanctuary during the wars some 2000 years ago. From stone inscriptions and other available evidence it can safely be assumed that this place became a monastery where holy men practised meditation. After several centuries this abandoned spot has been reclaimed from forgotten ages. In the heart of an extensive virgin forest, life once more has begun to stir, and monks move silently along the ambulatories as in the days of old. High up on the slope of the mountain there grows a sapling of the famous Ananda Bodhi Tree, obtained for Ceylon from Sravasti by the founder of the monastery which is now controlled by a powerful Society.

During the last five years Salgala has flourished and it is now generally accepted that the practical side of Buddhism (Patipatti Sasana) has been saved from decadence. The founder of Salgala has now conceived the idea of establishing the theoretical side of Buddhism (Pariyatti Sasana) on the same lines as at Nalanda and Taxila founded in ancient days. The institution in Ceylon will be entirely separate from the Esoteric School which will exist in a separate part of the same Salgala Mountain range. A modest beginning will be made and it is not intended to admit more than a few students during the first year. If this experiment is successful it can safely be assumed that the foundations for a great Buddhist University will have been laid.

The venerable Jagadisha Kasyapa M.A., is now in residence and has consented to consecrate his life to the task under consideration. He will be in sole charge of the institution and is without question the most suitable person available for this work. Born at Gaya of Kshatriya parents he comes of a distinguished family of lawyers. He graduated at the Hindu University at Benares, obtaining his M.A. Degree in Philosophy and studied for sometime for the Bar. At the comparatively young age of 26 he became the Principal of a Gurukul and later came to Ceylon to be ordained as a monk at the Vidyalankara Pirivena at Kelaniya. Here he studied Pali and his contributions to Hindi and Sanskrit Literature are well known. He has translated a number of books of the Pali Canon into Hindi and Sanskrit.

The Library at Salgala for the present is adequate, thanks to the munificence of Dr. W.A. de Silva, Member of the State Council of Ceylon, an Oriental scholar of no mean repute who has offered two complete sets of the Pali Canon, one in Burmese and the other in English, published by the Pali Text Society. In addition to this there is a large collection of books on Indian Philosophy which belongs to the Venerable Kasyapa. The librarian is the Rev. Upali (formerly H. E. Taylor, of Croyden, London) who is now an ordained monk at Salgala.

The primary object of the founders of this University is to promote research work in Buddhism as well as to impart a higher education in the Buddhist Doctrines. Missionaries will also be trained whose duty it would be to preach the Gospel of Buddhism throughout the world, especially in India. In its halcyon days Princes and Pandits brought the Buddhist culture from India which opened its vast storehouses of knowledge to the world. Can Ceylon return this meritorious service? Time alone will show.

Students from all parts of the world seeking admission to Salgala will be warmly welcomed; they must be unmarried and may not be over 26 years of age. They shall have passed the final examination of a recognised Oriental College or its

equivalent acceptable to the board of management. They will be required to conform to all the rules and regulations of this institution as hereinafter set forth as amended from time to time.

RULES.

OBJECTS :

1. To admit and maintain students coming from India and abroad as true seekers after knowledge, and to give education in the Dhamma and its practice.

2. To prepare missionary Bhikkhus with the necessary equipment, to be sent as Dharmadutas to India.

CONSTITUTION :

1. The Ashrama shall be controlled by a Board of Management.

2. The medium of instruction shall be Sanskrit or Pali or English.

3. Admission shall be limited, and shall be by written application addressed to the Board of Management. Candidates shall state as far as possible whether they are able to comply with the requirements hereinafter set forth.

4. Candidates may be both lay and ordained; the lay member shall observe the Eight Precepts and shall lead the life of a Buddhist Upasaka. Uniformity in attire shall be maintained.

ADMISSION :

1. Candidates must be unmarried, and in the case of Indian and Ceylon Students should be under 26 years of age.

2. They should produce two certificates of character and also state academic qualifications if they possess any.

3. Indians should have at least passed the Matriculation, the Sanskrit Madhyama Examination of any recognised institution or its equivalent.

4. Sinhalese students should have at least completed the Vidyalaya Studies of any Pirivena.

5. There shall be no limit in the case of candidates from other parts of the world, but admission shall be at the discretion of the Board of Management.

6. Indian and Ceylonese applicants shall be required to deposit a caution fee of Rs. 25/-.

7. Other candidates shall be required to deposit a caution fee of Rs. 500/-.

8. Caution fees shall be utilised for the purpose of repatriation and as security against loss of or damage to books or to Ashram

property. In the event of the candidates deciding to join the Order or to leave the Ashram this money may be refunded.

9. Accommodation, maintenance and medical attention shall be free and without any charge whatsoever.

ORDER :

1. Strict discipline shall be maintained under the guidance of the Principal.

2. No member shall leave the Ashram or receive visitors without permission.

3. Instructions and lectures shall be given from 8 A.M. to 11 A.M. and a time shall be set apart for self studies and meditation.

CURRICULUM :

1. Ashram education will be completed in a period of 4 years; and its standard shall be for :—

(A) *Western Students.*

1. General Grammar and composition in Pali.
2. Patimokkha and Mahavagga : selected books and portions from Sutta Pitaka.
3. Abhidhammattha Sangaha, Milinda Panha, Visuddhi Magga.
4. The History of Indian Philosophy.
5. The History of European Philosophy, Greek Philosophy and Modern Philosophy.
6. Sinhalese Composition.

(B) *Sinhalese Students.*

After completing this course the students will be sent to India for two years, for further studies and practical training.

1. Should pass the Abhidhammachariya Examination held by the Vidyalkara Pirivena.
2. Indian Philosophy.
 - (a) Sankhya Tatwa Kaumudi.
 - (b) Patanjala Yoga Siutra with Vyasa-bhasya.
 - (c) Tarka Bhasa.
 - (d) Vedanta Darsana.
3. Writing and speaking of correct Hindi.
4. An elementary knowledge of English Composition.

(C) *The Indian Students.*

1. Pali (a) Maggallana Grammar (b) Pali Composition.
2. The Suttantachariya Examination of the Vidyalkara Pirivena.
3. Indian Philosophy—Ditto as in B.
4. Abhidhammattha Sangaha; Abidhammavataara; Visuddhi Magga; Milinda Panha.
5. Sinhalese Composition.

VAISAKHA CELEBRATIONS

The sacred festival of Vaisakha was celebrated on Wednesday, May 6 last at College Square under the auspices of the Mahabodhi Society. The Hall and public road which led to it were decorated with flags and paper flowers, and although it was not a holiday, there were crowds of people who stood near by throughout the day admiring the preparations. With evening the shrine became a blaze of light. Hundreds of pious Buddhists came pouring in with floral offerings. Celebrations commenced early in the morning when Buddhists came to offer flowers, incense, etc, at the shrine. At 11 A.M. Buddha Puja was conducted with flowers and fruits followed by a dana to the bhikkhus.

The meeting commenced at 7-15 P.M. with Justice Sir M. N. Mukerji in the chair. The hall was packed to suffocation. A much-admired feature of this year's ceremony was the homage paid to the Lord Buddha by small groups of laymen and Bhikkhus, representing nearly all the countries where Buddhism is professed. The international body of worshippers, conducting the service in a dozen languages in succession with the ceremonial proper to each country, brought home to the audience the common spirit of the Buddhists all over the world.

There were reading from Buddhist Scripture by Samanera Piyaratana. Some passages were also read from 'The Light Of Asia' by Dr. S. K. Chakravarti.

The panca silas were administered by Bhikkhu Metteyya, all standing. There was an opening song by Srijukta Roma Deva. Sj. Devapriya Valisinha then gave a welcome address in which he extended a cordial welcome to all present at the meeting on behalf of the Mahabodhi Society, remarking that in celebrating the festival Calcutta was being linked up to those

followers of the Buddha, numbering over five hundred million, who were observing the day in different parts of the world. The speaker referred to the growing unrest in the west and said that if mankind was to be saved from the extinction with which it was being threatened by a war on modern scale, it must seek a new destiny under the peaceful banner of the All Compassionate One whose incomparable life was being recalled at the meeting.

The Consul-General for China in conveying greetings to the meeting on behalf of his country dwelt on the circumstance in which Buddhism first found a home in China several centuries ago and kept a hold upon the country till the present time. Asia was the mother of religions, the speaker asserted, and the role of teaching the world Buddhism would therefore be entirely in keeping with her tradition.

The Secretary of the Consul-General for Japan who conveyed greetings on behalf of Japan informed the meeting that ninety per cent of Japan's population followed Buddhism.

Pandit Vidhusekar Shastri said that the ideal element in Buddhism soared above time and everywhere and in every age the tale of Renunciation and of the attainment of knowledge would stand out as a Pillar of Light, guiding humanity to its highest goal. He quoted several texts to illustrate the rational aspect of Buddhism which appealed to everybody.

Dr. Kalidas Nag briefly spoke about the transcending power of the universal friendliness preached by Buddhism by which alone all hatred in the world could be overcome.

Mr. W. C. Wordsworth said that all the world's Religious Teachers were born in the East. This is no doubt a remarkable phenomenon but one for which no adequate reason could be found. Of the Teachers the Buddha was one of the greatest and the speaker came to attend the function in order to pay his homage to this great Teacher of mankind.

The other speakers were Mrs. Christina Albers and Mrs. Sarala Bala Sarkar.

The President in his speech laid particular stress upon the message of peace embodied in Buddhism and observed that at no time in the past had that teaching a greater significance than it has to-day.

At the end of the meeting more than four hundred people were treated to refreshments by the Mahabodhi Society.

Early in the day the President of the Mahabodhi Society had given a broadcast speech dealing with the life and teaching of the Buddha.

Vaisakha celebrations were also held under the auspices of the Mahabodhi Society at Sarnath, Benares, Gaya, Buddha Gaya, and at Calicut.

Information has reached us that Vaisakha Day was observed with due ceremony at the Nippon Sadharma Vihara (Ballygunge), Hindu Mission, Vivekananda Society, and at the Model School organised by the Calcutta Corporation, Wellington Branch. Outside Calcutta the festival was celebrated at many other places. Mention may be made of the celebrations at Kalimpong under the auspices of the Tamang Buddhist association, and at Darjeeling, Bombay, Lucknow and Madras. This year the sacred day was also celebrated at Ajmere organised by Mr. B. S. Chohan, a valued member of the Maha Bodhi Society.

Just as a skilful horse-trainer when a thorough bred colt is put in his hands, begins by schooling it to the bit and then proceeds to further stages,—so does the Buddha begin his schooling of the human novice in his charge by telling the bhikkhus to be virtuous, to control his life by the canon law, to behave aright, to be fearful of little faults and to live by the precepts,

Ganaka Moggallāna Sutta.

FIGHT FOR SOCIAL EQUALITY

DR. AMBEDKAR ADDRESSES MAHAR CONFERENCE

Addressing the Bombay Presidency Mahar Conference to-day (May 31, 1936) Dr. Ambedkar emphasized the need for untouchables to change their religion.

The main question, for untouchables to decide was whether they wanted to win back their birthright—their social equality. He maintained that they could not do this in Hinduism where they were treated as worse than slaves. Experience had shown that people helped the oppressed only when they belonged to their own religion. That being the case it was obvious that if the depressed classes wished to acquire strength and win in this class struggle, they could not remain in their present isolated state but must become kith and kin with some community whose resources would be available to them in their struggle. This in his opinion was simply another name for conversion.

As regards the spiritual aspect of religion, he said, Hinduism had failed to provide the depressed classes with a propitious environment. All objections raised so far against the proposed change of religion had left him thoroughly unconvinced.

He did not think that the Hindu religion had been consciously accepted by the forefathers of the depressed classes, but that the depressed classes had been forced to live in Hinduism.

IMPORTANT DECISIONS.

The depressed classes themselves had felt the necessity of making some change in their name, if not in their religion. This urge to change their name was nothing but a desire to get over the curse of age-long untouchability. If a change

was necessary, he did not see why it should not be a permanent change, by conversion, which would give them a new name and a new religion, which would give them more lasting relief than mere change of their caste name.

The Conference adopted the following resolution :—

“This Conference of the Mahar community of the Bombay Presidency, after thorough consideration, declares (a) that a change of religion is the only remedy for the Mahar community to attain equality and freedom ; (b) it assures Dr. Ambedkar, the community's accredited leader, that it is prepared to change its religion *en masse* ; (c) it urges on the Mahar community, as a preliminary step towards a change of religion, henceforth to give up worship of Hindu deities, observance of Hindu festivals and visiting Hindu holy places.—(*The Statesman*)

While nirvana exists and the road to it exists and I tell them the way, some of my disciples do, and others do not, succeed, with this guidance and instructions, in winning the ultimate goal of Nirvana. Where is my responsibility, Brahmin? The Buddha only indicates the way.

Ganaka Moggallāna Sutta.

BOOK REVIEW

BUDDHIST MEDITATION IN THE SOUTHERN SCHOOL (Theory and Practice for Westerners)—By G. Constant Lounsbury, B.Sc., President of "Les Amis du Bouddhisme", with a Foreword by W. Y. Evans-Wentz, M.A., D.Litt., D.Sc. (Oxon). Published by Kegan Paul, Trench, Trubner & Co., Ltd., Broadway House, 68-74 Carter Lane, London E.C., 1935. XVII+163 pages, 8°. Price 6s. net.

Meditation is the Alpha and Omega of Buddhism, because Buddhism is not a system of thoughts but a method of thinking, not a theory about life but a way of living, not a collection of established facts but the continuous investigation and experience of actuality. The Buddha attained Enlightenment through meditation and entered Parinibbāna from the fourth stage of jhāna. Therefore the importance of meditation cannot be emphasised too much, and every effort to popularize its practice is to be welcomed.

The book under review confines itself to a particular kind of meditation, namely, that of the Southern School of Buddhism, and it is meant for a particular type of men, i.e. Westerners who are interested in mind-culture and Eastern thought. This limitation proves to be a great advantage as it gives a definite frame to the book, thus avoiding the vagueness which very often is found in works of a similar nature.

The first part of the book is a very lucid exposition of the essential ideas of Buddhism and the theory and classification of bhāvanā under special consideration of subjects suitable for the Occident. The second part is concerned with the practice of meditation, based on reliable sources and on the personal experience of leading Buddhists. The technique of meditation is carefully described and numerous meditation plans are drawn up. For those who read the book simply for the sake of information these plans may seem rather dry and unattractive, but for those who want a practical guide they will certainly

be of great help.—Even where one disagrees in details or prefers a different course one feels stimulated, because one is induced to find out the usefulness of each item by practising it personally. These things after all are not a matter of opinion but of action, and action again depends on individual faculties and circumstances which have to be examined carefully in each case. This one has to bear in mind when trying to understand and to follow any method or plan.

The meditations specially recommended for Westerners are: the meditation upon peace (*upasama*), upon the Four Divine States, namely love (*mettā*), compassion (*karuṇā*) sympathy with the happiness of others (*Muditā*). The Meditation upon the Four Fundamentals of Attentiveness (body, sensations, mind, and phenomena), upon 'The Self', and upon respiration (*ānāpānasati*). The chapter on the last-mentioned subject is mainly based on a treatise by Dr. Cassius Pereira, one of the best living authorities in Ceylon, who combines traditional knowledge and personal experience. The works of a number of well-known Bhikkhus like *Silâcâra*, *Nârada*, *Ananda Metteya*, *Nyânatiloka*, *Vajîranâna*, *Mahinda*, have been consulted in addition to the translations of the most important Pâli sources.

"The meditation upon the corpse", says the author, "seems unsuitable (in any of its ten forms) for Western students. It would be likely to awaken an aesthetic disgust or to seem grotesque." "But the meditation should not become morbid or morose, it should awaken compassion and comprehension in the student." (E. R. Rost). It is certain that *asubhabhâvanâ* is not meant for beginners, who first of all need a positive foundation and who, without the guidance of a Guru (as generally presupposed in the East) might be misled into an attitude of aversion (*patigha*) towards the world—one of the extremes to be avoided, being the counterpart of *tanhâ*, craving.

Sîla, or morality, is very well defined as "a discipline freely chosen and self-imposed, which fits one for meditation

and leads one to higher states of consciousness." Dāna (giving) is explained in a similar positive and concise way, rejecting the idea of 'charity' as usually understood. "By freely giving one's possessions one is liberated from attachment and from the desire for perishable things. In practising Dāna, one purifies one's self, renders service to others, and becomes conscious of the solidarity of all life."

I am convinced that this book will not only serve its purpose in the West but that it will be an equally valuable guide for Eastern students of Buddhist meditation, because it is clear, concise, always to the point, and free from pseudo-mysticism which is a greater danger to the East than the materialism of the West.

ANAGARIKA B. GOVINDA.

THE DIKSANGIYA:—*An abridged Sinhalese translation of the Dighanikāya, by the Rev. Balangoda Ānanda Metteyya Thera. Published by Mr. K. G. Hendrik Appuhāmi at the Vidyāloka Press, Ratnapura, Ceylon. Price Re. 1. 90 cts.*

A beautiful book comes from Lankā,—the Long Discourses in a sweet short rendering, in Sinhalese. The language is lucid and classic, and the profuse notes contained in the Appendix do honour to the learned author. The Venerable Ānanda Metteyya intends bringing out a translation of the melodious Middle Discourses also. This has already been translated into Sinhalese by a learned Thera under the title *Vimalattha-vāhinī*. Yet I would request my Brother to make his next translation exact,—a full translation omitting not a word of the Master,—for I fear that we, by our excising, may harm the Dhamma. In an abridged translation it necessarily happens that those happy little human episodes, showing the Master's tender humanity and the reverent faith of the followers become lost. Further a full translation would help the reader to learn the sacred language, little by little.

This is but a humble suggestion. I commend this neat and nice volume to every Sinhalese. Both the reverend author and the devout publisher are to be greeted with gratitude on this enterprise of theirs, which is for the good of the *Sāsana*.

B. M.

ACTIVITIES OF THE INTERNATIONAL BUDDHIST UNIVERSITY ASSOCIATION

Under the auspices of the International Buddhist University Association a course of lectures on Philosophy, History, and Science in the light of Buddhism was delivered by Anagarika B. Govinda in the Buddhist Seminary at Sarnath during the winter season 1935/36. The titles of the lectures were as follows :

1. The Three Characteristics of Buddhism (anicca, dukkha, anatta).
2. Philological and philosophical meaning of dhamma and sankhâra.
3. Fundamentals of palæontology.
4. Heraclitos and his relationship to Samkhya and Buddhism.
5. The influence of Samkhya on Buddhism.
6. Tumulus architecture and the beginnings of civilisation.
7. Chromology from the standpoint of science and psychology.
8. Realism and idealism in Buddhist Philosophy.
9. 'Karma' in Buddhism and Jainism.
10. 'Ahimsa' and 'Mettâ'.
11. Buddhism as Sukhavâda.
12. The moon in mythology and science.
13. Earth in space.
14. Origin and meaning of the term 'nāma-rûpa'.
15. Laws and limitations of logic (concept and reality).
16. Significance of the Buddha-Pûjâ.
17. Reflections on the Solar System.
18. Pythagoras and Indian philosophy.
19. Desert civilisations and prehistoric forms of life.

20. Ethnology, languages, and scripts in Asiatic civilisations.
21. Origins of religion.
22. Hylozoism, or the origins of Greek philosophy in Asia Minor.
23. Neolithic architecture.
24. The theory of vibration in science and Buddhist psychology.

In order to establish contacts with the neighbouring universities and to popularise the Buddha-Dhamma and the idea of an International Buddhist University the following public lectures were delivered by Anagarika Govinda :

- "Buddha, the Teacher" (Town Hall, Benares, 1-12-35.)
- "Fundamental Aspects of Buddhism" (Hindu University, Benares, 6-1-36.)
- "Some Sayings of Sri Ramakrishna in the Light of the Buddha-dhamma". (Address on the occasion of the Sri Ramakrishna Centenary Celebrations at the Ardh Kumbha Mela, Allahabad, 20-1-36.)
- "Dharma and Bodhi" (Kumbha Mela, Allahabad, 21-1-36.)
- "The Four Noble Truths and the Eightfold Path" (Kumbha Mela, Allahabad, 24-1-36.)
- "Buddha as Guru" (Kumbha Mela, Allahabad, 22-1-36.)
- "Art and Buddhism" (Annie Besant Memorial Hall, Allahabad, 16-2-36.)
- "Abstract Art and Meditation" (Annie Besant Memorial Hall, Allahabad, 19-2-36.)
- "Buddhism in the Modern World" (Allahabad University, 20-2-36.)
- "The Buddha's Path and the practical teachings of the Bhagavat-Gita" (Gita Mandira, Lucknow, 25-2-36.)
- "Essentials of Buddhism" (Lucknow University, 4-3-36.)

NOTES AND NEWS

The Third Anniversary of the Passing away of Sri Devamitta Dhammapala.

The third death anniversary of Sri Devamitta Dhammapala which fell on the 29th May last was duly observed at all the centres of the Society in India, Ceylon and England. There was a public meeting in Calcutta under the chairmanship of Dr. D. R. Bhandarkar when eloquent tributes were paid to his memory. Speakers included Dr. Kalidas Nag, Prof. Benoy Kumar Sarkar, Srimati Mohini Devi and Sj. Devapriya Valisinha. There was a large audience which appreciated the speeches dealing with the manysided activities of the Founder. A dana was also given to the bhikkhus and the merits transferred to the deceased.

At Sarnath the day was solemnly observed by the students of the Middle School, Primary School and other institutions of the Society. In the morning there was a large procession with Sri Devamitta's portrait. After going round the sacred place, it terminated at the spot where his body was cremated. In the evening there was a public meeting under the Chairmanship of Rai Govinda Chandra, M.L.C. Speakers included Bhikkhu Metteyya, Samanera Sangharatana, Sri Prakasji, M.L.A., Pt. Ram Swarup Misra and Mr. Ram Bachan Singh, Head Master of the Maha Bodhi Vidyalaya. At night the sacred site was illuminated in memory of the founder who had brought new life to the place.

Similar observance of the day is reported from various centres in Ceylon.

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Progress of the Malabar Buddhist Mission.

Bhikkhu Dhammakkhanda who is in charge of the Malabar Mission writes to say that in the company of Mr. K. Kumaran

he visited many towns in Travancore giving lectures on Buddhism. All his lectures were well attended and everywhere there was a keen desire to know more about Buddhism. The Bhikkhu has now reached Quilon where a Branch of the Mission has been opened and an Advisory Board formed with Mr. K. Rama Varma Thampan, B.A., Manager, Malayalamajiyam, and others as members. An all-Religions Conference was held at Changanasseri (Travancore) at which representatives of various religions spoke about the tenets of their religions. Buddhism was represented by Bhikkhu Dhammakkhanda and Mr. K. Kumaran.

* * * * *

Poson Festival.

The full moon day of Poson (June) which falls on the 4th of this month is of special significance to the Buddhists of Ceylon as it is the day on which Mahinda landed in Ceylon and for the first time preached the doctrines of Lord Buddha to the inhabitants. The occasion is only second in importance to the Wesak Festival and is celebrated throughout Ceylon with great enthusiasm. Thousands of pilgrims will visit Mihintale rock near Anuradhapura, the ancient Capital of Ceylon, where Mahinda met King Devanampiyatissa and preached to him the sublime teachings of the Master. Government of Ceylon has declared the day a public holiday and there will be celebrations in almost all temples throughout the Island. While we join the Buddhists of Ceylon in paying our homage to the great Arahata who carried the message of peace and happiness to the people there, we draw the attention of the Indian people to the event and hope that in years to come they will consider the question of remembering the memory of such great sons who had brought her undying fame.

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Dr. Ambedkar and the Caste Hindus.

It is with the greatest indignation and sorrow that we read about the manner in which Dr. Ambedkar was harassed by

the caste Hindus merely on account of his birth. We can only characterise his treatment as inhuman and no one having the least self-respect could tolerate it for a moment. Yet in India there are people who justify such action in the name of religion. No wonder that one so highly educated as Dr. Ambedkar should feel this ignominy and wish once for all to get rid of it by changing his religion. Reports of Conferences and meetings held all over India show that a large section of the Depressed Classes are willing to follow Dr. Ambedkar's lead.

We have pointed out several times that the solution of the Depressed Classes problem lies in their embracing Buddhism which guarantees absolute equality to all its followers. Buddhism was the ancestral religion of the Depressed Classes and in going back to it they are only regaining their lost heritage. Buddhism alone can give them perfect equality as in it there is no place for either God, or Priest, in whose names it is always possible for some persons to forge some kind of fetters to bind the masses. Buddhism alone by completely getting rid of these ideas has given perfect freedom to every individual to work out his own salvation unhampered by authority. This is why there is peace and harmony among the Buddhists of all countries. We, therefore, hope that whatever decision the Depressed Classes may take with regard to the change of their faith they will always keep this fact before their mind if they do not wish to fall into another trap.

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Lucknow Religious Conference.

At the request of the All-India Depressed Classes Conference Revd. Ananda Kausalyayana, Mahathera Bodhanandaji Samanera Buddhapiya and Mr. Devapriya Valisinha, attended the Conference of All-Religions held at Lucknow on the 22nd May. The purpose of the Conference was to hear the ideals of the various religions with a view to adopting one of them most suited to the Depressed Classes. There was a

great gathering which listened to the speeches attentively for more than six hours. Bhikkhu Ananda Kausalyayana spoke on Buddhism dealing with its fundamental truths. It was highly appreciated by the audience. Other speakers included representatives of Sikhism, Mohammedenism, Christianity and Hinduism. The final decision regarding the change of faith was left to be decided at another conference.

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Vaisakha Celebration Fund.

We are gratified to note that the General Secretary's appeal for funds to celebrate the birthday of Buddha has met this year with a generous response. The total amount received so far is Rs. 576 while the expenditure comes to only Rs. 260. Some of the donations came too late to be utilised for the celebrations and this explains the large balance. The balance has been set apart for religious celebrations which take place in the course of the year. We take this opportunity to convey the Society's thanks to all friends who have so generously responded to the appeal and enabled the society to make the celebrations a success. We must particularly express our gratitude to the Nanodaya Buddhist Association of Penang, of which Bhikkhu K. Gunaratana Thera is the Patron, for their splendid donation of Rs. 200/-.

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An Historic Ordination.

Lanka's link with Cathay was renewed again after many centuries, when on the Vesak day, this year five Chinese monks who came to Ceylon as a result of Rev. Narada's visit to the Far East, were ordained as sāmaneras of the Theravada Fraternity. Mr. Dharmadāsa Rajapakse of Kandy was also ordained the same day. The ceremony was conducted at the Vajirarama, Colombo, by the Ven' Revata Thera, who was the teacher of the late Rev. Ananda Metteyya and many other distinguished Bhikkhus. The Ven. Pelene Siri

Vajiranana Maha Nayaka Thera and the Rev. Narada also officiated. The Chinese brethren were named Kondanna, Bhaddiya, Vappa, Mahanama and Assaji. The Sinhalese samanera was given the name of Rahula. For this unique ceremony the faithful had come from all parts of the Island and the Arama was crowded to the full. Before the ordination a reception meeting was held in honour of the strangers who were welcomed on behalf of the Ceylon Buddhists by the Ven. Pelene Siri Vajiranana Maha Nayaka Thera and the Hon. Sir D. B. Jayatilaka, Leader of the State Council. After staying for about three years in Ceylon these sons of the Buddha will return to China together with the Rev. Narada and a Buddhist centre will be established for the training of the new Bhikkhus and for the dissemination of the Dhamma. As a present to the Ceylon Buddhists the strangers brought the Chinese Tripitaka and a beautiful image of the Lord Buddha. We wish our Brethren happiness and success on the Aryan Path. May their noble aspirations be fulfilled and may the creed of compassion be again established in all its purity in the Celestial Empire.

May the blessing of the Buddha, Dhamma and the Sangha be on them.

The Lord made a Path where path there was none, traced out a Path where path there was none, and revealed a path till then unrevealed ; he knew and saw the Path ; master of the Path was he....Today his disciples follow him in the Path which has come to them from him.

Gopaka Mogallāna Sutta.

FINANCIAL

MAHA BODHI SOCIETY.

Statement of Receipts and Expenditure for the month of April.

RECEIPTS.

Sarnath Centre

RS. A. P.

Sarnath Vihara a/c.

Mr. K. Kanda	...	10	0	0
Daw Kyu Min	...	10	0	0
Daw Hla May	...	5	0	0
Miscellaneous	...	5	5	0

Book Agency a/c.

Sales etc	...	60	14	0
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Sarnath Institute a/c.

For dana	...	14	0	0
Rani Birla	...	23	0	0
Food dues recd.	...	10	0	0

Sarnath M. B. S. a/c.

Sale of Mango crop etc.	...	28	0	0
R. K. Barua's donation	...	5	0	0

Dharmaduta a/c.

Subscription	...	6	8	0
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Free School a/c.

Grant for 3 months	...	60	0	0
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Middle School a/c.

Rai Govind Chand	...	20	0	0
Fees for 3 months	...	53	8	0

EXPENDITURE.

Sarnath Centre

RS. A. P.

Sarnath Vihara a/c.

Durwans salaries	...	13	12	0
Dress for Durwan	...	4	0	0
Candles, Incense, etc	...	7	14	0

Book Agency a/c.

Cards, Freight etc.	...	8	2	0
M. K. V. Garden a/c.	...	34	2	6

Sarnath Institute a/c.

Salary of Teacher for 6 months	...	330	0	0
Servant	...	10	12	0
Rly. Fare, medicine Books, Clothes etc.	...	33	0	9
Food a/c.	...	185	11	6

Sarnath M. B. S. a/c.

Postage	...	0	2	3
Carriage, Stationary etc.	...	9	11	6
Sripal's a/c.	...	15	2	6
A. B. Govinda's a/c.	...	50	0	0

Dharmaduta a/c.

Printing Bill	...	22	12	0
Postage etc.	...	6	12	6

Free School a/c.

Salaries	...	54	0	0
Stationery	...	2	0	0

Middle School a/c.

Salaries	...	113	0	0
Petty Expenses	...	21	6	9
Buddhagaya a/c.	...	0	11	0
Wesak a/c.	...	3	3	6
Sarnath Bldg. a/c.	...	50	0	0

M. B. Journal a/c.

Photographs	...	2	12	0
Calcutta a/c.	...	5	0	0
Pension of Durwan	...	5	0	0

311 3 0

984 0 9

Statement of Receipts and Expenditure for the month of April.

RECEIPTS.

EXPENDITURE.

	RS. A. P.		RS. A. P.
Brought Forward ...	311 3 0	Brought Forward ...	984 0 9
<i>Calcutta Centre</i>		<i>Calcutta Centre</i>	
M. B. S. a/c.		Stamps ...	25 7 3
Membership fee ...	31 10 0	Charity ...	2 0 0
Donation from Mahim		Sarnath Dispensary ...	3 8 0
Chandra Barua ...	5 0 0	Library a/c. ...	3 1 6
Hall rent ...	49 0 0	Padlocks for Vihara	7 12 0
House rent ...	52 8 0	Stationery, Soap,	
Book Agency a/c. ...	50 9 0	Tram, etc. ...	11 6 6
		Train fare to Sarnath	
		& Back (clerk) ...	12 0 0
		Rev. K. Sirinivasa ...	15 3 9
		Rev. Ananda a/c. ...	0 10 0
		Sadananda a/c. ...	4 5 0
		Rev. Dhammjoti a/c. ...	10 6 0
		Rev. Metteyya a/c. ...	32 5 9
		Rev. Dhammanand a/c. ...	1 5 0
		Medicine bill ...	4 2 0
		Electric Supply Corp. ...	11 12 0
		Telephone bill ...	16 3 0
		Wimalananda a/c. ...	6 7 0
		Electric repair ...	7 0 0
		Salaries & allowances ...	103 12 0
		Food a/c. ...	96 12 0
		Dharmapala Anniver-	
		sary a/c. ...	21 8 9
		Book Agency a/c. ...	14 5 0
M. B. J. a/c. ...	61 5 0	M. B. J. a/c.	
		Stamp ...	39 10 9
		Paper ...	43 5 3
		Printing ...	106 8 0
		Gaya a/c. ...	30 6 0
		Delhi a/c.	
		Barbed wire fencing ...	16 0 0
		Delhi land tax ...	26 8 0
Delhi a/c.		Wesak a/c. ...	39 2 0
S. K. Vakil for barbed		Malabar Mission a/c.	
wire fencing ...	16 0 0	sent to Mr. C. Krishnan	100 0 0
Wesak a/c. ...	121 8 0		
	698 11 0		1796 13 3



THE MAHA-BODHI

FOUNDED BY THE ANAGARIKA H. DHARMAPALA
IN MAY 1892.

वरुण भिक्षुवे चारिकं बहुजनहिताय बहुजनसुखाय लोकायुक्कयाय चत्ताय
हिताय सुखाय देवमनुस्सानं । ईसेय भिक्षुवे चत्ता' चादि चत्तायं मज्जे चत्तायं
परियोसान चत्तायं सारथं सुव्यसने केवलपरिपुष' परिपुषं ब्रह्मचरियं पक्कासेव ।

"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."—MAHAVAGGA, VINAYA PITAKA.

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JULY, B. E. 2480
C. E. 1936

[No. 7.

NICHIREN SHONIN

By B. L. BROUGHTON, M.A. (OXON.).

Japan is one of the great powers in the world today, and her further progress is inevitable ; it would not be too much to say that she is the hope of Asia.

But while Japan's material success has excited the wonder, and in many cases, the jealous envy of other nations, her spiritual history and achievements are almost unknown or are wilfully misrepresented.

To every Buddhist the subject of Japanese religion must possess a supreme interest, for the application of the Dhamma by such a remarkable people is certain to have

a great influence on the future of Buddhism as a whole. In this article I propose to deal with the life and teaching of one of the most remarkable interpreters of Buddhism—Nichiren Shonin, the founder of one of the largest Buddhist sects in Japan and a teacher who had all the genius of his race for the practical side of life together with views of a startling modernity.

I shall review very briefly the history of Japanese Buddhism prior to Nichiren and then give an outline of his life and teaching, concluding with some reflections on the utility of Nichiren's teaching to the modern world.

Japanese Buddhism is entirely Mahayana, Japan has a Karma affinity with Mahayana as Ceylon has with Theravada.

Buddhism was introduced into Japan from Koma, one of the three kingdoms into which Korea was then divided, in the year 552 C.E. The king of Koma sent a *bonsan* or Bhikkhu with a Buddha image and a letter to the emperor of Japan extolling the merits of the Dhamma. At first the Faith experienced some opposition from the native Shinto or ancestor-worship, but early in the next century Buddhism was established as a state religion by Shotoku Taishi the Regent who might well be called the Japanese Asoka, for he not only encouraged the spread of the Dhamma but also issued a code of laws which is a master-piece of jurisprudence.

Shinto opposition had by this time been fully disarmed, for we Buddhists, while the followers of the Semitic cults have never denounced the local gods as a devil, we explain him as a being who attained his position by reason of good Karma, he is merely a temporary *upaya* or manifestation by a Bosatsu for the instruction of living beings.

This national attitude completely won the Shintoists who even requested that Buddhist shrines might be erected within the enclosures of their own temples. I said that Japanese Buddhism owes its foundation to Shotoku Taishi, but the Dhamma would have seemed to have remained

slightly alien to the Japanese spirit, for of the sects founded at that time very few survive, and it was not until the beginning of the Heian period, some three hundred years later, when Kioto became the capital, that Buddhism became for all time a part of Japanese spiritual life and culture. This is largely due to the genius of two men—Dengyo Daishi and Koto Daishi. The latter brought from China the Shingon Shu, or Time Word Sect, a mystical school identical with the Lama Church of Tibet. Dengyo Daishi, himself of Chinese origin, also studied in China and became initiated in many branches of Buddhist teaching.

He received ordination at Mount Tientai in the school of Chi-Hai a great synthetic philosopher. This school takes its name Tientai, Japanese Tendai from its Chinese centre.

Returning to Japan, Dengyo fixed his headquarters at Hiei Mountain near Kioto, and his teaching quietly made headway in the capital, counting the emperor himself among its adherents.

Dengyo Daishi is one of the greatest figures in Buddhism, and if Shotoku established Buddhism as a state church, Dengyo was the father of Japanese Buddhism on its philosophic side, for all subsequent sects are either offshoots from Tendai, or as in the case of Nichirenshu, claim to re-establish Tendai shu principles in their original purity.

Tendai shu sets out to solve the problem, why are there so many branches of Buddhism? Is it possible to harmonize them? Tendai shu finds the solution very simply and reasonably in the theory that Lord Buddha taught in different ways at different times. Tendai shu classifies the Buddha's teachings as regards time into five periods; viz., Kegonkyo, or Avatamsaka Sutra period; (this sutra was preached by the Lord to the devas who assembled to adore Him on His Enlightenment) secondly, the Agga, or Theravada, the fundamentals, the Truths, the Eightfold Path, etc. thirdly, the Hodo, or Vajrasutra, wherein the Buddha showed the true relation between Mahayana and Hinayana,

fourthly, the Dai Hannya Kyo, or Maha Prajna Paramita Sutra which sets forth the "Sunya" or relativity of all phenomena and lastly, the Hokkekyo or Saddharma Pundarika Sutra, the crest jewel of all the discourses of Buddha, for it synthesizes all the rest and teaches the unity of the universal and the particular, a system of dynamic pluristic monism.

This Tendai shu synthesis is accepted by all the later Japanese sects, whose founders all studied on Mount Hiei, in memorial of which we find their statues in Enryakiyi Temple on Mount Hiei.

The beautiful cultured Heian period came to an end in the 12th century, the cherry flowers of prosperity were scattered by the wind of adversity. Clans struggled for control of the state, the empire was ravaged by civil war until temporary peace was restored by Yoritomo the strong-handed head of the Minamoto clan, who became the first Shogun, or Commander-in-chief, wielding powers equivalent to those of the modern Italian duce.

Yoritomo fixed the seat of his government not at refined Kyoto, but at Kamakura, which became a citadel of war.

The newly formed feudal warrior classes or Samurai had little use for the highly ritualistic Buddhism of Tendai and Shingon, they needed something simple and direct, and this they found in Zenshu, which already formed part of Tendai teaching, but now, emerged as a distinct sect with a stoic discipline and a teaching that cast aside written books and sought the Buddha in them by close meditation.

The effect of Zen in the field of moral training is to produce a robust self-reliant, and above all fearless character, and in that of art a restrained simplicity which suggests rather than delineates.

The masses, who as usual in such times, suffered the most, required a religion of comfort which they found in the Pure Land School of Honen Shonin and Shinran Shonin, who taught "Tariki" or other-helping as opposed to "Jiriki" or self-helping.

The Pure Land Sects are founded on the Sukhavati Sutras, and teach that within the Western Pure Land of Amida or Amitabha Buddha may be gained by invoking the name of Amida, Who thereby assimilates His mind to that of the devotee in accordance with the 18th Vow, and enables him to gain birth on dying, in the World of Highest Happiness.

Honen's attitude was wholly other worldly, the dream of his disciple Myoben in which he saw Honen distributing invalid food to sick men at the temple gate exactly depicts the attitude and mission of the founder of Jodoshu.

It was in this disturbed world in the 13th century C.E. that Nichiren Shonin was born at Awa on the eastern coast of Japan. His father was a ronin i.e., an unemployed samurai who, at the time of Nichiren's birth was earning a living as a fisherman, possibly like the son, the father suffered for being too outspoken.

At the age of eleven the boy was taken by his father to the neighbouring monastery of Kiyosumi, where he was entered as a novice under the name Rencho (The name of Nichiren or Sun Lotus he assumed later.)

The young novice showed great ability and religious fervour; as a youth, he is said to have vomited blood through his longing for Bodhi, but was comforted by a vision of Kokurgo Pai Bosatsu (Sanskrit Akasagarbha Bodhisattva); who offered him a brilliant jewel shining like the planet Venus and assured him that he would become the wisest man in Japan.

Seeing that young Rencho gave great promise, the abbot of Kiyozumi sent him to study at Kamakura where he learned all branches of Buddhism reading through the whole Tripitaka and even extending his researches into Shintoism and Confucianism.

On his return to Kiyozumi, Nichiren as he was now called, spent many days in retirement seeking solution to

the problem, what kind of Buddhism is best suited to the Latter Age.

To undersand his problem we must remember that the dispensation of Sakyamuni is divided into three periods, Shobo, the first five hundred years, when Arahans practised religion perfectly ; Zobo, or Copied Law, when Buddhism has become a matter of traditional study rather than actual realization of enlightenment ; the duration of Zobo is 2000 years ; lastly Mappo or Latter Law, the age when the Five Pollutions (Pancha Kilesa) prevail. Mappo which is the present age, will last 10,000 years.

In the Dai Shukhyo (Maha Sannipata Sutra) we find a somewhat different classification into five periods instead of three, that is to say:

(1) Period of Enlightenment (the age of the great Arahans.)

(2) Period of Much Learning, (the age of Buddha-ghosha, Ashvaghosha, Nagarjuna and other patristic writers.

(3) Period of Much Study and Propaganda. (the period when Buddhism was spreading over the world.)

(4) The Age of Much Building of Temples.

(the period of the erection of the Dai Butsu at Nara and Kamakura and elsewhere.)

(5) The Age of Strife and War, the time which now is ; hence since the followers of the Semitic have grown powerful, the earth has been full of strife and hatred.

Our Lord prophesies in the Daishukhyo that "in this last period Buddhism will fail and lose its power, but in the Hokkeyo He gives a prophecy in the opposite sense ; in the Age of the Latter Law, the Hokkeyo shall have vogue throughout the world."

We have seen the decline of Buddhism during recent centuries, since the Europeans became the most powerful nations in the world, a decline which reached its lowest ebb last century ; now with the rise of Japan we shall see the fulfilment of the Hokkekyo prophecy, to quote Nichiren

Shonin: "Now 200 years have elapsed since the Latter Law began, and it corresponds with the time "Buddhist Law will disappear" as recorded in the Daishukhyo. If Buddha's prophecy is true it is the time that battle and wars will take place. Buddha's prophecy on this is true after all, just as the ebb and flow of the water of the ocean takes place. There is no doubt, therefore, that for this reason, the great Law of the Hokkekyo will spread over Japan and the whole world, after the time of the prophecy of the Daishukhyo.

In his retirement it was borne in upon Nichiren Shonin that he was Jogyo Dai Bosatsu one of the Saints out of the Earth of the Hokkekyo who were entrusted by the Buddha with the propagation of Hokkekyo in the Latter Age. Standing on a cliff above the sea at dawn, Dai Shonin stretched forth his arms towards the rising sun as a cry broke from his lips, "Namu Myoho Renge Tayo—Hail to the Lotus of the Incomparable Law", thus making the sun the witness to his mantra. He then returned to the monastery where his address excited at first amazement and then anger. The local feudal lord was especially hostile to Nichiren who had to fly to Kamakura.

Here he carried out the fiercest propaganda against the corruptions of his time. Shingon shu he accused of bringing the true Buddhism under a mass of superstition and ritualism; Zen followers he called devils on account of their pride, and perhaps in rough warriors the Zen spirit of entire self-reliance did produce a certain arrogance.

Nichiren declared war undermining the vitality of the nation by a sickly pietism, and above all for rejecting the Hokkekyo and directing exclusive adoration towards Amida who was merely an accommodated manifestation token of the Lord Sakyamuni the true Founder of Buddhism.

The Tendai shu priests of his day Nichiren Shonin charged with departing from the original pure teaching of Dengyo Daishi and corrupting the Tendai with Shirgon practices.

We may freely admit that Nichiren's strictures were too severe, but a deeply earnest reformer may be excused for impertinence with the inferior bonsan of those times.

Not only was the state of religion unsatisfactory, the political situation was more alarming than any that hitherto confronted the nation. The vigour of the Minamoto had departed with the great Yoritomo, the office of Shogun still subsisted, but it had become purely nominal, all power was in the hands of an oligarchy called Shikken or Commissioners, all members of the Hojo clan. It is obvious that under such a system as this much jobbery and corruption must permeate the government, and the Hojo pursued an unusually arrogant and selfish policy. That the Hojo Shikken should place a Shogun head downwards in a palanquin, and in that ignominious position send him to the imperial court at Kyoto might provoke derision or sympathy according to the disposition of individuals, but when they dared to lay sacrilegious hands on the sacred person of the Emperor and banish him to a remote island they were striking out the key-stone and threatening the whole national fabric with collapse; in short, Japan was drifting towards social dissolution and anarchy.

As if internal troubles were not sufficient, the great Mongol emperor Kublai Khan, whose dominions stretched from the Yellow Sea to the frontiers of Austria was threatening invasion. How should Japan, small and internally disorganized, resist these terrible conquerors who had hitherto never known defeat and who had overthrown the mightiest empires of two continents?

Nichiren's attention like that of every thoughtful man, was attracted to the serious problems of the times and he earnestly sought a remedy. Previous Buddhist Leaders, like Dengyo Daishi and Eisai the founder of the Rinzaï school of Zenshu had recognized the importance of healthy political conditions, but Nichiren especially termed his sect the Teaching of the Political Path. If it were not for the

State, argued Dai Shonin, who would worship Buddha that is, if society be in a state of anarchy, the cultivation of religion as of the arts and sciences, is impossible.

Further Nichiren saw that it is not enough for individuals here and there to be good Buddhists, the whole state must be permeated with Buddhism, the laws of the country, the relations of rulers and subjects of classes, of members of the family must all be regulated in conformity with the Dhamma, otherwise an individual upasaka living in an environment inimical to Buddhism will be forced into acts contrary to his religion.

Nichiren the most national of Japanese Buddhist leaders had the greatest faith in the future of his country, partly from prophecies by great Indian and Chinese Buddhists such as Maitreya who said "there is a small country in the Eastern Sea where alone capability for Mahayana Buddhism exists, and Choles who averred, this canon is fraught with the destiny of a small country in a north eastern direction ; and partly from the fundamental principles of Virtue, Loyalty and Valour upon which the Japanese empire is founded.

Sometimes Dai Shonin writes as though he thought the degenerate Japan of his day might perish before the Mongol onslaught, but Great Japan, the ideal Japan, which he contrasts with the actual Little Japan, could never die. Nichiren's remedy for the evils of the time was, in religion to abolish superstition and establish the Hokkekyo century Buddhism, and in secular affairs to re-establish the authority of the emperor, for loyalty he regarded as the foremost of virtues.

It was clear that a man holding such views and propagating them with fiery zeal must make many enemies ; the Hojo Shikken especially were determined to silence the dangerous reformer. A three years' banishment to Izu availed nothing towards repressing Nichiren's ardour, it only

gave him the opportunity of preaching in a district where his ideas were as yet little known.

During his banishment many fresh calamities befell the country; earthquakes, pestilence and famine brought the people to despair. During his banishment Nichiren wrote one of his most famous works, the *Rissho Ankoku Ron* in which he set forth the pure teachings of Buddhism and mercilessly exposed the religious and social corruptions.

(To be continued)

A good man is good in his nature, nurtured on good, good in his thoughts, good in his aims, good in his speech, good in his doings, good in his views, good in his distribution of alms.

Cula Punnama Sutta.

LANKA

BY W. S. SENIOR

I am tormented with an holy torment
In that I know not all the love of Lanka,
Loveliest Lanka, leaving her for ever.
I have not dreamed by every bay and headland
Where the bland Ocean, emerald and turquoise,
Pours to the palms white worship of the billows.
I have not gazed from every soaring summit,
Khel-pot-dora-wey-gala, mysterious
Master of distance, Prince of all a province.
Only the fringe know I of her riches ;
Trees, crimson-tasselled naked Erebo-dde,
Mauve Jacaranda, yellow-clustered Cassia.
Hundreds I know not, know not half the creatures,
Half the bright birds, the butterflies that circle,
Rainbows in flight, about the sunny boulders.
Skill-less, alas! of either liquid language,
Tongues of deep music, Sinhalese and Tamil,
Little know I the pulse of all a people:
Know not the ancient Soul that built the cities,
Still-living Soul slow-seeping from the ruins:
I am tormented with an holy torment!

* * * * *

I pass, but Thou, for ever Thou remainest,
Lord yet to be of all the lure of Lanka,
Blood from her heart, her blossom of the ages.
O Star, O Sun of all her magic distance,
All her green palm-lands setting into Ocean,
All her far dream-blue diadem of mountains ;
All her lone meres of heron and of egret,

Kingly unrippled Nuwara Wewa watching,
Silver itself, Mahinda's ridge of silver ;
All primal rock, all forest-ruin rising,
Storied and still, through all an isle of marvel
From Kantalai to Tissamaharama.
Quickening all these, by these to music quickened,
Deep to their deep, a Voice Eternal, calling,
Mould Thou the songs that mould a noble people.
Peace shall be Thine ; but mine is holy torment,
Knowing I know not half the lore of Lanka,
Loved, longed-for Lanka, leaving her for ever.

(*The Ceylon Daily News*, June 6, 1936)

NOTES ON THE WAY

By P. P. SIRTWARDHANA

The Winter number of *The Young East* has an interesting article on The Place of Compassion in Mahayana Buddhism from the pen of Mrs. Beatrice Lane Suzuki, the learned wife of Dr. Suzuki. She is one of the few writers in Japan on whom much of the Mahayana propaganda depends. In her zeal to promote Mahayana interests, she, however, goes to the extent of unjustly discrediting the Theravada School.

* * * * *

Says Mrs. Suzuki, "The Buddhism taught in Hinayana is thoroughly individualistic whereas Mahayana is noted for its doctrine of Parināmana, *i.e.* the turning over of one's own merits to others." We have no quarrel with Mrs. Suzuki if her sole idea is to present "the standpoint of Mahayana Buddhism." But when she attempts to misinterpret the so-called Hinayana Buddhism we are obliged to challenge her. This is not the first time that she has done this. Perhaps her

mind is prejudiced against the Dhamma of the Pali canon. What does she mean by "individualistic"? It would be wrong to suppose that a person of Mrs. Suzuki's learning does not know that religious feeling of every description must necessarily be individualistic. The Buddha attained Enlightenment. Was He able to bestow Buddhahood on all? Nay, He could only *point out the way* to such heights.

* * * *

It is quite one thing to be individualistic and another "to turn over one's own merits to others." It may be interesting for Mrs. Suzuki to know now that it is the most common practice among the Buddhists in Ceylon, Burma, and India—I think it is the same in Siam—"to turn over one's merits to others." After a pilgrimage, after every meritorious deed performed either in Viharas or in social service centres, the elderly Buddhists are seen encircled by their kith and kin, engaged in what is popularly known as doing *punyānumodanā*. This is Mrs. Suzuki's *Parināmana*, observed by her in Japan. *Punyānumodanā* embraces not only those who are present at the moment but also every being both terrestrial and astral, and those who are suffering in all states of agony and woe. Is there any Buddhist within the much despised "Smaller Vehicle", who does not know the *gāthā*:

Ākāsaṭṭhāca bhummaṭṭhā—devānāgā mahiddhikā
Puññāntap anumoditvā—ciraṃ rakkhantu sāsanāṃ.

* * * *

Another noticeable thing among these "smaller men" is their intense and loving desire to "turn over merits" to the dead. Within a specified time from the death of a kinsman and as many times as their income permits them, they give alms to Bhikkhus and the poor, build schools and Viharas, and perform various other benevolent acts *in the name* of the dead. There is nothing to prove that the "smaller" men and women require the services of the "Great Vehicle" for the attainment of any ideal found in Buddhism. The Bodhisatva

ideal is not new to those who adhere to the Teachings of Buddha "as taught in" the Pali Tripitaka. If there is any story which the "smaller" men and women remember and repeat to their children most affectionately it is the story of Sumedha Bodhisatta who shunned the bliss of Nibbana which was his in order to lead the unborn millions on the Path to Nibbana. The great Vessantara Jataka has a similar hold on the Buddhists. Bodhisatvas are very popularly known and worshipped in Japan and Tibet. Similarly the Bodhisatta mentioned in the five hundred and fifty Jatakas is regarded as the ideal of renunciation, of service, of magnanimity, of piety, of charity, and of compassion and wisdom. I ask: What is that particular teaching which Mrs. Suzuki claims in MAHA-YANA, but which cannot be discovered in the Pali Scriptures?

* * * *

Is it the hair-splitting philosophy used by Indian monks as a weapon with which they sought to meet the Hindu critics? Or, is it the various yānās invented by men who wanted to appear super-mystical and thus created the darkest of superstitions in which so many millions perished without ever gaining the light of the Dhamma? No. We would rather be plain and honest followers of the Tathagata than be plunged in the dark, deep abyss of Yāna superstitions. Sri Rahula Sankrityāyana Thera has told us that one of the causes of the disappearance of Buddha Dhamma from India was the introduction of Vajrayāna. Wherever any doctrine foreign to the spirit of the True Dhamma was grafted on to the main body of Dhamma, the Buddhists began to show signs of deterioration with the doplorable result of Dhamma being submerged in forms, and ceremonies utterly useless either for the emancipation of the lust-ridden mind or for the healthy and happy life of mankind. Let us be men, practical men, who ardently follow the Master and nobody else and lead others and ourselves on to the Right Path as shown by him. We ought to remember always the advice given by the Tathagata to that sorrowing

Bhikkhu who was not able to master the whole Dhamma. The Buddha Himself did not think it essential for a pathfinder to know every word that fell from His lips, not to speak of later Sutras and mystic teachings developed by erudite monks. It may be that certain peculiar circumstances made it necessary to inaugurate new systems of philosophies to stress one point more than another. But in this twentieth century Buddhists can well afford to get rid of all the later excrescences. *Pranidhānas* which Mrs. Suzuki claims as peculiarly mahayanic are strewn everywhere in the Pali scriptures.

* * * *

Let me not press this point too far. Mrs. Suzuki is certainly enlightened enough now to appreciate our viewpoint and to realise that both the Japanese and the Sinhalese do the same thing under different names, the former with mystic bells ringing, and the latter in dignified silence. May I ask Mrs. Suzuki and others of her school one question: With all these great claims for Mahayana Buddhism, what have these all-merciful brothers done during the past centuries to give the Dhamma to others? It is very easily said that the key-note of *their Buddhism* is compassion (as if that word did not occur in the Pali Canon). Have they acted in accordance with the spirit of our Lord's request to His disciples, namely *Caratha Bhikkhave Cārikāṃ bahujanahitāya etc.*? During the early centuries of the Buddhist era, Sinhalese nuns faced the perils of the sea in the task, to which they were moved by compassion, of giving the Dhamma to China, the intellectual Guru of Japan. It took forty years for modern Japan to rouse herself to see what was happening in Buddhist India as a result of the late lamented Anagarika Dharmapala's vigorous activities in that country.

* * * *

For the benefit of Mrs. Suzuki and others of her mind I would quote from "A History of Indian Shipping and

Maritime Activities" by Radha Kumud Mookherji, which throws a flood of light on what the "small" men and women of the "Lesser Vehicle" had done when bigger countries were yet overburdened with dark superstitions.

"After him (Amitodana) the *Kwai-Yuen Catalogue*, as well as other Chinese works, mention a series of names of Buddhist priests who sailed between Southern India and China. Thus in A.D. 420 Sanghavarmi, a Sinhalese and the Translator of the Mahisāsaka Vinaya, arrived in China. In A.D. 424 Gunavarman, grandson of an ex-king of Kabul, arrived at the capital of the Sung Dynasty. He had sailed from Ceylon and visited Java on the way like Fa-Hien. In the year 429 A.D. in the reign of the Emperor Wun, three Sinhalese visited China. Again, it is mentioned in the work called *Bhikshuni Nidāna* that in the year 433 A.D. the ship called *Nandi* brought to China a second party of Sinhalese nuns who established the *Bhikkhuni order in China*. In A.D. 434 there arrived in China quite a number of Sinhalese nuns, under the leadership of a certain Tissara, to further Gunavarman's work for the foundation of the monastic system in China after the model of Sinhalese Buddhism."*

Perhaps these good nuns were not actuated by Bodhisatta ideals but by their own inner nature to live for the welfare of others!

* * * *

All the host of Bodhisatvas, both real and imaginary, or created by the Mahayana scholasticism, all the—isms such as Tantra, Mantra, Vajra, all those Sutras invented by later monk-philosophers—all these are utterly useless unless Japan is able to employ her vast resources—riches, efficiency, organization—in furthering the cause of the Dhamma for the benefit, welfare and happiness of mankind and be themselves Buddhists first. The Dhamma endureth longer than anything created by man because

* The Italics are not in the original text quoted.

the Dhamma is Truth. Buddha Dhamma is rightly called *Asenīya* distinguishing it from *Senīya* dhammas which require embellishments from without to brighten them. But this our Dhamma need not be varnished to give it a brightness. The Dhamma shines by its own inherent quality. People who imagine that modern ideas—in fact all ideas are not modern—must be added to the Teaching will only corrupt it and leave for posterity an unwholesome thing utterly unfit for human consumption.

* * * *

The greatest service rendered to the world by those who adhered to Pali tradition was that they did not create rival Buddhas and build viharas in the name of founders of sects. They were devoted to one Buddha, worshipped and followed one Buddha, learnt and taught one Dhamma. They did not attach much importance to *schools* that sprang up from time to time after the Parinibbana. It is due to this faithfulness to the Master that the world is now able to study the Pali Scriptures. After all, the Buddha had not created air-tight compartments for his followers to live in. *Yānās* and—isms, branches and sects, brocades and caps—they are all forms and signs not of true development but of our incapacity to live in the Dhamma. Let us understand each other without throwing stones or mud at each other. Then and then only shall we be able to follow the Master without being influenced by *Diṭṭhi*.

If a man has really right views, for him wrong views are ended; ended too for him are the hosts of bad and wrong dispositions which grow up in the train of wrong views, while, in the train of right views, hosts of right dispositions march on to perfected development.

Mahā Cattārisakā Sutta.

MAHABODHI MISSION IN TRAVANCORE

A Special Meeting of the Mahabodhi Buddhist Mission was held here in the S.N.V. Sanskrit School hall with Mr. Sankara Sastrigal Mahapodhiaya, the Headmaster of the School in the chair. The object of the meeting was to consider the future management of the Mission. Some new members were included in the Advisory Board which at present consists of 28 members. Office baarers were also elected as follows :—

President :— K. Ramavarma Thampan, B.A.

Vice-President :— (Ayurveda Bhusanman)

N. Kunjuraman Vaidian.

Joint Secretaries :—

K. Kunjurama Sastrigal.

Dr. M. K. Narayana Panikar.

A reading-room is being opened by the Mission which at present is conducted in a room lent by Mr. Kunjuraman Vaidain, the Vice-president. It is expected that the expenses of the reading-room will be met by the Advisory Board.

The reading room has now 4 local Malayalam dailies and 3 weekly journals. The number of readers of news papers is increasing day by day. We are also thinking of subscribing to an English daily journal and some other Malayalam papers too.

In course of a speech I stated that the Mission would be glad to receive orphans from Harijans needing support. I also said that the education of these orphans would be carefully attended to and that they would be given free board and lodging. The Mission, would be ready to meet their expenses.

A list of some of the members of the Advisory Board is given below:—

- (1) K. Ramavarma Thampan, B.A. (President).
- (2) N. Kunjuraman Vaidian (Ayurveda Bhusanam)
Vice President.
- (3) Dr. M. K. Narayana Panikar, Joint Secretary.
- (4) K. Kunjurama Sastrigal. do.
- (5) N. Bappu Roa, B.A., B.L. (Editor, "Malayala Rajim.")
- (6) G. P. Raman Pillai, B.A., B.L.
- (7) P. Raghavan, B.A., B.L.
- (8) C. G. Kesavan, B.A., B.L.
- (9) P. K. Padmanabha Pillai, B.A., B.L.
- (10) K. R. Madhavan Vaidian. (Vaidiakalanidhi)
- (11) P. Narayanan, B.A., B.L.
- (12) P. Ramkrishnan, Clerk (Harrisons & Crosfield, Ltd.)
- (13) A. Vasudevan Pillai.
- (14) N. Kuttan Sastrigal.
- (15) K. Sankara Sastrigal (Mahopodhiaya), Headmaster. S.N.V. Sanskrit School.

Bhikkhu Dharma Skanda.

It is possible that the fruit of right conduct of body—or of speech or of thought—should be pleasant, agreeable and pleasing; but it is impossible for the fruit to be unpleasant, disagreeable and unpleasing.

Bahudhātuka Sutta.

BOOK REVIEW

CONCENTRATION AND MEDITATION

PUBLISHED BY THE BUDDHIST LODGE.

This is the second Manual published by the London Buddhist Lodge. The book is the product of wide research and sustained thought on the part of the members of the Lodge and reflects much credit on their enthusiasm, learning and industry.

So far as it deals with actual experiences in meditation of the individual members, it is not open for others to quarrel. It would indeed be an impertinence on my part to attempt to do so. But as regards exegesis of some Buddhist doctrines which this volume and their first Manual, "What is Buddhism?" presents I am constrained to enter an emphatic protest and to take serious exception.

It is indeed a great pity that when the Buddhist Lodge severed its official connection with the Theosophical Society, it did not at the same time divest itself of the Theosophical bias and also surrender its allegiance to the fundamental Theosophical doctrines.

"The Unity of all religions" or in other words that all religions are true and simply so many different Paths to the one common final Goal is a characteristic Theosophical teaching. Now, this dogma is either true or false. Let us face the crucial issue fairly and squarely. The Lord Buddha has stated and reiterated in numerous passages as follows:—

"In whatever doctrine and discipline the Noble Eight-fold Path is not found neither in it is there the true saint of the First, Second, Third or the Fourth degree. Void are the systems of other teachers—void of true saints." In the face of these uncompromising and unmistakeable words can anyone consistently maintain that the Noble Path to Nibbana is laid down in all religions?

When an eminent thinker once characterised Theosophy as "the monstrous lie that at bottom all religions are one," he was certainly not guilty of a cruel exaggeration.

We read on page 126—"There are two ways of meditating. One way is to destroy the Not-self and the other is to cultivate the Self. The former is the method of the Thera-vada..... This is the doctrine of *Anatta* or Not-atta, *atta* being the Brahmin word for Self. The other is the way of the mystics..... This method finds its supreme expression in the Bhagavat-gita etc."

I feel bewildered. In the first place "Not-self" is a mis-translation of *Anatta*. The nearest English equivalent would be 'Non-self' or 'without substratum.' Starting with this initial mistake the authors have come to the startling conclusion that when the Buddha characterised each of the five *skandhas* as *anatta* or 'void of soul,' what He meant to say was the soul (*atta*) was really outside the *skandhas*, evidently covering over and around them. It would be doing violence to language and common sense to argue that when He said the soul is not *inside*, He actually meant to say the soul is *outside*.

Buddhism is absolutely unique in one main respect, i.e. by virtue of its specific teaching of *Anatta* or Non-soul. Once it is established that the great *Anatta-vādī* was after all only a thinly disguised *Attavādī*, the Theosophical miracle of the reconciliation of all religions is, I conclude, a *fait accompli*.

We read on page 129 as follows:—"There are those who still imagine that because there is no abiding Self in the *skandhas* or Constituents of Being, there is therefore no Self to use the vehicles (the Theosophical vehicles?) But the signs of Being: imperfection, variability and *Anatta* or Not-self apply to *samsāra*, whereas the opposite pole of Being *Nirvāna* would exhibit those of perfection, changelessness and Self (*atta*). Let those who cling to this illusion, this 'nihilistic and depressing doctrine' turn to the Dhammapada's opening words," etc.

Pure and perfect logic indeed! *Sansāra* is *Anicca*, *Dukkha*, *Anatta*. Ergo conversely, *Nibbāna* is *Nicca*, *Sukha*, *Atta*. Hey presto! There is thus a Soul in Nibbana. Q.E.D.

How true after all are the words of that great thinker who once said: "Logic is pure there only where it turns against itself and leads itself into absurdity"? Unfortunately for our friends of the Buddhist Lodge the converse of every proposition is not true. Least of all where *Lokuttara* is concerned. "Let those who cling to this illusion turn to the *Dhammapada*'s" classic verses 277, 278 and 279, which begin respectively as:—

277—*Sabbe sankhārā aniccā* etc.

278—*Sabbe sankhārā dukkhā* etc.

279—*Sabbe dhammā anattā* etc. which Mrs. Rhys Davids translates:—

277—Transient is all men think and do etc.

278—Woeful is all men think and do etc.

279—Without the Self men think and do etc.

This pre-eminent Pali scholar thus unblushingly translates both those highly technical terms *Sankhārā* and *Dhammā*, having divergent meanings, by the same English words what "men think and do," thereby making a sorry hash of the true meanings of the two words. *Dhammā* here as the veriest tyro knows comprises not only what "men think and do" (*sankhārās*) but also all conditioned things (*sankhata*) and includes even the (*asankhata*) Nibbana.

How true indeed are the noble words of the Master when He said that the *Dhamma* is *atakkāvacara*—not to be reached by logic only: certainly not that the *Dhamma* is illogical but *a-logical*, i.e. beyond logic. So after all there is no soul in *Nibbāna*!

Sabbe Dhammā Anattā! "A nihilistic and depressing doctrine"! Let us once for all be honest with and among ourselves and agree manly to differ where we cannot conscientiously agree to agree. Is this not infinitely better than flabbiness of thought, a false geniality, which shuts its eyes to the facts and ignores fundamental differences, loose, vague and inaccurate

things, a back-boneless mysticism a shallow temper, which tries to combine incompatibles in an inept and colourless unity—which result logically in what passes current as modern Theosophy?

To our mundane minds it is certainly a most comforting doctrine, if only it is true, that Buddhism, in common with Vedantism and other religions, teaches a merging of the individual soul or self into the universal soul or self. The trouble is that genuine pristine Buddhavacana enshrined in the Pali Pitakas does not lead us to such a conclusion, however, acceptable and desirable otherwise, to those who still hug *Bhava-tanhā*.

A brief review is hardly the proper place to enter at length into further questions of exegesis. If the learned authors of the Manual, who favour a 'Buddhist emphasis,' divided the Eightfold Path into *Sila*, *Samādhi* and *Paññā* following the usual classification, they would have imparted more lucidity to their exposition of Concentration and Meditation. For *Samādhi* is concentration.

The attempted distinction between Concentration and Meditation would have appeared in bold relief, if this mode of division had been adopted. As it is, the Manual is a blank on *Vipassanā* meditation, which *alone* is the gateway to Nibbana. Perhaps it is advisable that this abstruse subject remains untouched by a treatise meant for the ordinary tyro in mind-development.

Barring some obvious defects, the book affords interesting reading and should prove of practical benefit to earnest beginners in the difficult art of meditation.

Our brothers of the London Buddhist Lodge, the Authors of this instructive publication, will forgive us if a semblance of polemics has entered into our observations, which are tendered with the utmost good-will (*mettā*).

ARIYA DHAMMA.

SECULAR AND SOCIAL STRATA IN BUDDHIST THOUGHT. *

BY PROF. BENOY KUMAR SARKAR.

The Secular Aspects of Pali Texts.

As documents for "Hindu" political, social and economic institutions and theories the importance of the Buddhist texts in Pali (c B. C. 600-100 B. C.) is as great as that of the Vedic. It has been the custom to treat the Buddhist literature as a rule from the viewpoint of religion. Among the exceptions may be singled out the studies by Fick (*Die Sociale Gliederung im Nordöstlichen Indien zu Buddhas Zeit*, Kiel, 1897), as well by Mrs. C. A. Rhys Davids (*Economic Condition in Ancient India*" in the *Economic Journal*, London, September 1901,¹ in which some of the anthropological, economic and political data have been accorded a scientific treatment. But otherwise modern studies like those of, say, the German scholar Dahlke² or the American scholar Warren (*Buddhism in Translations*, Harvard Oriental Series, Cambridge, Mass, 1900) coming down to an international symposium like *Buddhistic Studies* (Calcutta 1931) have served but to propagate Buddhist literature as non-secular and unmaterialistic contributions from the Indian mind.

The fate of Buddhist literature has been mainly that of Vedic literature in so far as its value as a source of sociological

* The paper is based in the main on the author's *I Dati Secolari e Sociologici nella Letteratura Buddhista Pali* presented at the International Congress of Orientalists, Rome, 1935, and is to be taken as supplementary to his "Sociological Approaches to Vedic Culture" (*Prabuddha Bharata*, Calcutta, September-November, 1935).

¹ Incorporated subsequently in T. W. Rhys Davids: *Buddhist India* (London, 1903).

² *Buddhist Essays* transl. from the German by Bhikkhu Silacara (London, 1908).

investigation is concerned. Each has in the main been relegated to the fields of religion and superstition. And the category, "sacred books", has served to isolate both the Vedic and the Buddhist texts from contacts with the "profane", i.e., secular, materialistic, economic and political studies. The one-sided approach, or rather the segregation, has hindered the proper evaluation of Buddhist as of Vedic literature as an expression of culture.

The secularization of indology,³ as embodied in the present author's *Positive Background of Hindu Sociology* (Vol. I., Allahabad 1914) and *The Political Institutions and Theories of the Hindus* (Leipzig 1922), has therefore the same problem to solve in regard to the Buddhist texts as to the Vedic. There is

³ See also the present author's "La Démocratie hindoue" (*Séances et Travaux de l'Académie des Sciences Morales et Politiques*, Paris, 1921), *Die Lebensanschauung des Inders* (Leipzig 1933), "Istituzioni Politiche e Sociali dell'antico Popolo Indiano" (*Annali di Economia*, Milan, 1930), "Die Struktur des Volkes in der sozialwissenschaftlichen Lehre der Schukraniti" (*Koelner Vierteljahrshefte fuer Soziologie*, XI, 1, Cologne 1931), "Sociological Approaches to Vedic Culture" (*Prabuddha Bharata*, Calcutta, September-November 1915). In regard to the secularization of indology see, further, C. Formichi: "Pensiero e Azione nell' India Antica" (*Rivista Italiana di Sociologia*, Rome 1914), B. K. Sarkar: *The Futurism of Young Asia* (Berlin 1922), A. Hillebrandt: *Altindische Politik* (Jena, 1923), pp. 131, J. J. Meyer: *Das altindische Buch vom Welt- und Staatsleben: Kautilya Arthashastra* (Leipzig 1926), A. B. Keith: *History of Sanskrit Literature* (Oxford 1928), pp. 450-451; P. Masson-Oursel: *L'Inde Antique et la Civilisation Indienne* (Paris 1933), pp. xii, 99-101, 128-129; B. Breloer: *Kautilya-Studien III: Staatsverwaltung im alten Indien* (Leipzig 1934); H. Lueders: "Indien" (*Der Orient und Wir*, Berlin, 1935, pp. 74, 87, 92); H. von Glasenapp: "Lebensbejahung und Lebensverneinung bei den indischen Denkern" (*Jahrbuch der Schopenhauer-Gesellschaft*, XXII, Band, 1935) Cf. P. Sorokin: *Contemporary Sociological Theories* (New York, 1928), in which the Hindu theories are discussed along with the non-Hindu in a thoroughly humanistic manner and the similarities between the East and the West brought out, pp. 4, 98, 197, 218-220, 358, 435, 601.

of course one important difference between the two. Vedic literature introduces us to the atmosphere of sacrifice and ritual, of gods and hymns. In the Buddhist literature this atmosphere is virtually absent except by way of criticism, folklore, sarcasm, etc. If sacrifices, ritual, gods and hymns constitute religion, Buddhist literature, especially as embodied in the Pali texts, i.e., the pre-Mahā-yānic strands, is a-religious. On the other hand, the milieu of this Buddhist literature is chiefly moral, having bearings on the personality, on man *visàvis* society, on duties, on ideals. Thus considered, Buddhist literature furnishes by all means the most appropriate data for secularized indology. Buddhist texts are nothing but documents *par excellence* of positivism. No other source can be more valuable than these Pali treatises in an investigation into the positive background of Hindu sociology.

Be it observed *en passant* that in the present study as in *Chinese Religion Through Hindu Eyes* (Shanghai 1916) the religion of Sākyasimha is not described as Buddhism until Buddha becomes the god of a pantheon. In other words, it is for Mahāyānism that "Buddhism" is reserved. Hīnayāna is accordingly described throughout as Sākyaism.

And here it is interesting to call attention to the remarks of a Belgian scholar.⁴ "We have enough evidence to the effect," says, he, that in spite of the horse sacrifice, the *Upaniṣadas*. Buddhism, caste and the Brāhmaṇa India was in many respects a country like all other countries, very living and progressive (*un pays comme tous les autres très vivant et progressif*), charmed with arts, festivals, literature, not morose, joking, occasionally Voltairian, easily amused and very entertaining."

It is but just to be oriented to the humanistic elements in the Buddhist milieu because as a rule too much has been made out of its alleged pessimism.

⁴ L. de la Vallée Poussin: *Indo-européens et Indo-iraniens L'Inde jusque vers 300 av. J. C.* (Paris, 1924), p. 251.

BUDDHA-KAṬĀLYA COMPLEX

A great methodological difficulty in indology has arisen from the fact that the so-called "Hindu" sources are studied apart from the so-called Buddhist sources. The two have for a long time been treated in two water-tight and air-tight chambers. Somehow or other the impacts of the one group of studies upon the other have been few and far between, or, at any rate, not intimate enough. The result is that even among exponents of secularization in indology the obsession with the one source or the other is almost profound.

It is time to recognise that the two sources require to be treated in one and the same atmosphere for parallel studies, comparisons, contrasts, interactions and so forth. The change in the methodology of study suggested here would indeed be just in keeping with the life itself. Vedic lore *visàvis* Buddhist lore, Buddhism *visàvis* other "isms," ancient, medieval and modern, did not constitute segregation in morals, manners and sentiments. Every bit of life represented some form or "process" of culture-contact, relationship or *Beziehung*, as we see analyzed in the sociological system of Simmel or von Wiese. The "division of labour" in Durkheim's sense or the "imitation," "opposition" and "adaptation" of Tade's sociology cannot be overlooked in any epoch of Indian culture.

For instance, the whole view of life would have to take Buddha, Kauṭalya and many others as influencing and supplementing one another. Kauṭalya completed Buddha,⁵ so to say. It was in the Kauṭalyan *miliou*, taken in the sense of a category of formal logic (for materialism in the generic sense), that Buddha flourished and *vice versa*. In modern studies, therefore, Kauṭalyalogy and Buddhalogy ought to go hand in hand. In other words, the students of the Sanskrit texts or of the Pali texts cannot afford to be ultra-specialists but must have to come

⁵ See the present author's "Kauṭalya in Buddhist Perspectives" and "Kauṭalya and His Boswell" in the *Calcutta Review* for July and August 1935.

together on a common platform for the reconstruction of "Hindu" culture. That culture in every epoch,—Vedic, post-Vedic, Buddhist, Maurya, post-Maurya and what not,—was always what may be described as an expression of the Kauṭalya-Buddha complex or the Buddha-Kauṭalya complex in its diverse dynamic phases.

THE DHARMA, ARTHA AND NITI SĀSTRAS OF THE BUDDHISTS

The Pali texts have to be envisaged in indology as belonging to the same category as the *Dharma-śāstras*, *Artha-śāstras* and *Nīti-śāstras*, so far as the social, political legal and economic concepts are concerned. And in regard to the disquisitions on the mind, the soul, salvation and so forth and to their relations with the body matter, elements, etc., the *Piṭakas* are, on the one hand, to be assimilated to the *Upaniṣads*, and, on the other, to the *Darśanas*.

Finally, so far as the stories, legends and folk-lore go, the *Jātakas* have their natural "cognates" not only in treatises like the *Katāsaritsāgara*, but the *Mahābhārata* itself. Exponents of secularization in indology must, therefore, attack the Buddhist Pali "canon" with the same logic as they have been applying to the so-called Hindu documents.

In the atmospheres of Buddhist (Śākyan) *Dhamma*, righteousness, duty, etc. it is impossible to breathe anything different from the "virtue" and "justice" of Plato. Śaky's logic, again, is but a specimen of the Socratic dialectic, and his dialogues correspond to the dialogues of Plato and the sophists. In the political speculations of mankind Śākya and his apostles from Ānanda and Upali to Moggaliputta Tissa of the *Kathāvatthu* fame (c 250 B. C.) and Nāgasena of the *Milinda Panha* (c 150 A.C.) deserve the same analysis from modern researchers as those of Socrates and post-Socratic sophists and other thinkers of ancient Greece.*

* Translation in the Sacred Books of the East Series Vols. XXV and XXXVI (1890, 1894) by T. W. Rhys Davids under the title of the *Questions of King Milinda*.

While in the *milieu* of Śākya's lecture and dialogues, students of Hindu politics might easily be reminded of the ethical atmosphere of Plato's *Republic*. Some of the more important moral categories touched upon in that Greek work may be enumerated below :

- Book I. Justice, friends, enemies, good men, bad men, good policy, soul, function, virtue, happiness.
- Book II. Wordly success, professions, guardians, education, dignity of gods, myths.
- Book III. Future life, forms of stories, music, spirited, philosophic, superior class, possessed of nothing.
- Book IV. Three classes, no innovations, Delphian Apollo, wisdom, courage, temperance, justice, absence of meddling, appetite, reason, soul, injustice.
- Book V. Functions of women, philosophers, opinion, science.
- Book VI. True philosophic disposition, corrupting effect of the contact with the world, politicians of the day, highest studies, good, visible world, intellectual world, four mental states.
- Book VII. Purpose of education, from the sensuous to the real, the invisible, the eternal.
- Book VIII. Everything that has had a beginning is liable to decay, love of honour, love of wealth.
- Book IX. Three qualities of the soul, three species of pleasure, reasonable, "the man, the lion and the serpent in human personality", harmony in social relations, just man, perfect commonwealth in heaven.
- Book X. Poetry weakens the mind, hymns in honour of the gods, good man, immortality of the soul, dispensations of Providence, rewards after death.

It is not necessary to establish an equation between Śākya and Plato on all fronts and in all items. But the student of the *Suttas* (*Nikāyas*) will have to feel that Socrates and the post-

Socratics or Plato and his precursors have constantly to be remembered in Buddhistic studies. By all means those Greek philosophers are chronologically the contemporaries of Śākya and the Śākyan apostles. What is more important, Śākya and Śākyans are comrades and colleagues of almost the same school as the Greeks in the profoundest problem of social politics, namely, the remaking of man, such as in recent times has been placed once more in the forefront of moral thought by all "idealists" e.g. Hocking, Redanò, Koellreutter, Lasbax, del Vecchio and others.

BUDDHIST INSTITUTIONS AND IDEALS VISÀVIS VEDIC COMPLEX

The Buddhist *milieu* is, in the first place, semi-Vedic or semi-Brāhmaṇic, representing the phases of culture-contacts between the so-called Aryans or Brāhmaṇized Indians and non-Aryans (or non-Bhāhmaṇized Indians)¹ as well as, to a certain extent, the continuations of perhaps neglected aspects off Vedic Culture. In Śākya's life and thought as well as in those of the Śākyan missionaries and householders Vedic ideology cannot therefore be entirely overlooked.

De la Vallée Poussin is, generally speaking, right in his estimate to the effect that "Buddhism arose in a profound Brāhmaṇized region where the influence of Brahṃā was preponderant. The religious life of the Buddhist is called *Brahmacharya*. The Buddhist saint is the "true *Brāhmaṇa*." Buddhist saints are the "*Āryas*". The four truths are the "*Ārya truths*".

¹ J. W. Hauer: *Der Vratya* (Suttgart 1927), pp. 5-6, 55, 60, 308-310, B. Saletore: *The Wild Tribes in Indian History* (Lahore 1935); De la Vallée Poussin: *Indo-Européens et Indo-Iranéens: L'Inde vers jusque 300 av. J.* (Paris 1924), pp. 312-314; E. J. Rapson: "Peoples and Languages" (*Cambridge History of India*, Vol. I, 1922, pp. 40-56); A. Hillebrandt: *Ritualiteratur* (*Grundriss der indoarischen Philologie und Altertumskunde*, III, Band 2 Heft).

In the age of the *Upaniṣads* and Buddhism, says he, the different system exploited, each in its own manner, a certain common fund which was very rich but of which our knowledge is incomplete.

In the second place, the Buddhist *milieu* is somewhat anti-Vedic or anti-Brāhmaṇic in ideology and institutions too. To this extent the life and thought of Śākya and the Śākyans embody distinctively new aspects of culture and are therefore to be appraised as "supplements" to Vedic ideology and institutions. So far as these aspects are concerned, the Vedic and the anti-Vedic together constitute one Indian culture-complex. The place of Buddhist institutions and theories in a comprehensive study of Hindu politics, economics and sociology is therefore profound. The Buddhist texts in Pali consequently have to be placed alongside of the Brāhmaṇical texts for an adequate survey of "Hindu" socio-political literature.

Thirdly, for later periods, say, from Aśvaghoṣa downwards the Buddhist *milieu* and the Brāhmaṇic-Hindu *milieu* almost approach each others in many details. Still later, the common ground of *Mahāyāna-cum-Tantrism* and Purāṇic-Hinduism is quite extensive. These aspects of Buddhism may be called semi-"Hindu", as has been done in my *Chinese Religion Through Hindu Eyes and Folk-Element in Hindu Culture* (London 1917). Altogether, no study of "Hindu" culture in any of its phases of evolution can pretend to be fair which does not devote simultaneous attention to Buddhist and non-Buddhist sources.

ŚĀKYAN POSITIVISM

Interest in the immediate present as contrasted with the past and the future is a dominant element in Śākya the Buddha's positivism. This finds expression in such *Suttas* as the *Bhaddekaratta*, the *Ananda-Bhaddekaratta*, the *Mahākaccana-Bhaddekaratta*, the *Lomasakangiya-Bhaddekaratta*, etc. of the *Majjhima Nikāya* of the *Sutta Pīṭaka*.

The following is to be found in the *Bhaddekaratta-Sutta* :^{*}

*Atītaṃ nānvāgameyya, nappaṭikaṅkhe anāgataṃ ;
Yad atītaṃ pahinaṃ taṃ, appattaṅca anāgataṃ.
Paccuppannaṃ ca yo dhammaṃ tattha tattha vipassati,
Asaṃhāraṃ asaṃkappaṃ taṃ vidvā manubrūhayē.
Ajj' eva kiccaṃ ātaṭṭhaṃ ; ko jaṇṇā maraṇṇi suve?
Na hi no saṃgaran tena mahāsenena maccunā
Evaṃ viharim ātāpiṃ ahorattam atanditaṃ
Taṃ ve bhaddēkaratto ti santo ācikkhate muniti.*

Don't pursue the past
Long not for the future,
The past is dead,
Not yet realized is the future.

Whoever examines the present conditions
exactly as they really are
Should ascertain the invincible and unshakable
strive after it.

Exertions are then to be made today ;
Who knows death may come to-morrow ?
Not possible any pact with Death and his army.

Who exerts thus night and day ceaselessly,
He is called *bhaddekaratta* (devoted to the good)
He is the real saint.

The woman with her joys and woes forms the subject-matter of the *Mātugāma-Saṃyutta* of the *Saṃyutta Nikāya*. The definition of *Nibbāna*^{*} as the destruction of lust, hatred

^{*} *Majjhima Nikaya* ed. by R. Chalmers, Vol. III (London 1899), p. 187 (No. 131).

^{*} On the latest controversies in the interpretation of *Nibbana* (*Nirvana*) see Suzuki : *Outlines of Mahayana Buddhism*, Yamakami : *Systems of Buddhistic Thought* (Calcutta 1912), De la Vallée Poussin : *Nirvana* (Paris 1925) ; H. von Glasenapp : *Brahma und Buddha* (Berlin 1926) ; T. Stcherbatsky : *The Central Conception of Buddhism* (London

and illusion and its attainment by the eightfold path are described in the *Jambukhadaka Saṃyutta*, the *Samandaka Saṃyutta* and the *Asankhata Saṃyutta*. The eightfold path as consisting in right view, right aim, right speech, right action, right living, right exertion, right mindfulness and right concentration is the special topic of the *Magga-Saṃyutta*. The four truths, namely, suffering, its origin, its destruction, and the path leading to its destruction have been described in the *Sacca Saṃyutta*.

The *Dhammapada*¹⁰ and the *Suttanipāṭa*, two of the twenty treatises in verse belonging to the *Khuddaka Nikāya* of the *Sutta Piṭaka* introduce us further to the essentially activist atmosphere (*appamāda*) of Śākya's fundamental tenets. Every verse in these two noble collections is an admonition to the human spirit to "energize" and to "behave". Most of the teachings are suited to monks and householders alike.

The books are two of the world's profoundest treatises on meliorism or humanism in morals with reference to the remaking of personality and the reconstruction of society. And the shortest catechism of Śākyan ethics is to be found in the *Kuddakapāṭha* of the same *Nikāya*.¹¹

ŚĀKYA AS REMAKER OF MAN

In every system of political and social philosophy, idealistic or realistic, and ancient, medieval or modern, the problems of personality cannot but occupy a prominent place.¹² It may not

1923); *The Conception of Buddhist Nirvana* (Leningrad 1927); Keith : *The Buddhist Philosophy in India and Ceylon* (Oxford 1923); N. Dutt : *Aspects of Mahayana Buddhism in its Relation to Hinayana* (London 1930); J. Przyluski : *Le Bouddhisme* (Paris 1932); P. Masson-Oursel : *L'Inde Antique et la Civilisation Indienne* (Paris 1933).

¹⁰ Translation of *Dhammapada* in the *Sacred Books of the East* (Oxford) Vol. X.

¹¹ B. C. Law : *A History of Pali Literature*, Vol. I (Calcutta 1933), pp. 153, 177-179, 222, 232.

¹² Re the place of Buddhist thought in Hindu political institutions and theories see the present author's "On some Methods and Conclusions in Hindu Politics" in the *Indian Historical Quarterly* (Calcutta,

be clear, except to the idealists like Jellinek who believe in the "autolimitation" of the state, as to whether ethics is to be treated as a part of politics or politics as a part of ethics. To such "monists" the problem does not exist. But even to realists the close relations between the two, functional, causal, psychological or otherwise, pragmatic as they are, bring before our eyes an extensive common ground of activities and norms. Naturally, therefore, every individual who deals with "values" and is therefore a "futurist", every moralist who is trying to transform Nature and the world by the "creative urges" of the spirit, every educational scheme that is looking forward to the "remaking" of man or societal reconstruction, and every propaganda that is furnished with an ethical bias, social message or "spiritual" content belong, as a matter of course, to the domain of political speculation. Politics can then annex virtually the whole of Buddhist categories in a generic manner to itself.

From Pythagoras to Socrates, from the sophists to Seneca, from Jesus to Luther, from Calvin to Kant, and from Renouvier,

March 1927) and "The Pluralistic Universe in Hindu Social Philosophy" (*Prabuddha Bharata*, Calcutta, February 1936): cf. also his *Political Philosophies Since 1905* (Madras 1926). See W. E. Hocking: *Man and the State* (New Haven 1926), pp. 190-191, and *Types of Philosophy* (New York 1929), pp. 441-442; U. Redanò: *Lo Stato Etico* (Florence 1927), pp. 266-278; O. Koellreutter: *Allgemeine Staatslehre* (Tuebingen, 1933), pp. 6-10; G. del Vecchio: *Etica, Diritto e Stato* (Rome 1934), pp. 7, 24, and *La Crisi dello Stato* (Rome 1934), pp. 37-40 for different idealistic standpoints of modern thought in regard to the relations between morality and politics. See also Hubert: "Le Problème Moral" (*Revue Philosophique*, Paris, November-December 1934, pp. 339-342, March-April, 1935, pp. 228-229), Tazerout: "La Pensée Politique de Moeller van den Bruck" (*Revue Internationale de Sociologie*, January-February, 1936, pp. 71-76), *La Philosophie Tchecoslovaque Contemporaine* (Prague, 1935), chs. on Masaryk, pp. 19-49, R. R. Ergang: *Herder and the Foundations of German Nationalism* (New York 1931), Moeller von der Bruck: *Das dritte Reich* (Hamburg 1931), Capek: *Masaryk Tells History* (London 1934); H. E. Barnes: *History of Western Civilization* (New York), Vol. II (1935) pp. 1067-1968.

Fichte, Carlyle and Mazzini to Dewey, Hobhouse, Masaryk and Moeller Vanden Bruck—each one is occupied with *le problème moral* in its comprehensive sense as analysed by Huber. It is the *drame de l'Esprit* the drama of the spirit, in which each one is interested. This is the drama which is "the more serious because it is the more subtle, which although less apparent in a material form affects nevertheless the entire human organism from within." The moralizings of Śākya-simha (B.C. 623-543) and the Śākyan missionaries as lectures to the human spirit possess the same significance for political thought as those of their European contemporaries, Socrates, the sophists and others down to Plato (B.C. 430-347) and his successors of ancient Europe.

The foundations of political action are to be found in these talks of Śākya and speculations of the Śākya, directed, as they are, to the evocation of the *seelische Kraft* (strength of the soul) and energizing of the "will" or transformation of the "latent energies" into the kinetic, of which Haushofer speaks in *Jenseits der Grossmächte*.

Śākya's lectures to the Vajjis on the "seven conditions of welfare", like many of his other sayings to individuals and groups, may in a general manner be somewhat compared to Fichte's *Reden an die Deutsche Nation* (Addresses to the German People (1808), although intended for other races and regions and for the nineteenth century. As contributions to political thought, broadly considered, they deserve a proper recognition in a study of *Nīti* or *Artha*, i.e., political morals.

Historically, Śākya's moralizings or addresses to the people of Magadha can be taken to a certain extent as continuations of the "harangues" of the Vedic¹² poets to their *vis* and

¹² H. Zimmer: *Altindisches Leben* (Berlin 1879), pp. 103-104, 118-122, 127-128, Whitney and Lanman: *Atharva Veda Samhitā* (Cambridge, Mass., 1905), First Half, pp. 87-88, A. B. Keith: *Rig Veda Brahmanas* (Cambridge, Mass., 1920), pp. 329-330,

represent the same mentality as embodied in the *dicta* of the *Dharma-sāstras* or the stories of the *Mahābhārata* and later literature.

LAW AND CONSTITUTION IN THE VINAYA.

The *Mahāvagga* and the *Chullavagga* are first class documents of institutional literature in the field of public life and social polity.¹⁴ Political science can derive much data from these *Vinaya* texts both from the viewpoint of institutions as well as from that of theories. The theories of the Śākyan monks in regard to the problems of authority, justice, liberty, individuality, democracy and so forth may be gleaned by a careful student of political philosophy out of many passages in this literature. As documents of *droit constitutionnel* bearing on the ecclesiastical organization of the Buddhists these treatises in Pali furnish, besides, ample evidences to the legal acumen and logical sense of Śākya the Buddha or rather of the Śākyan stalwarts. The *Suttavibhamga's* discussion about theft, murder etc., are fine contributions to criminology.

THE SOCIAL INSTITUTIONS AND THEORIES OF THE NIKĀYAS.

The doctrine adumbrated in the different *Nikāyas* of the *Sutta Piṭaka* must not be considered to be all psychological, metaphysical, theological, theocratic, eschatological or the like. A good deal of these dialogues of the *Digha Nikāya*¹⁵ division, for instance, deals with socio-economic and socio-political

¹⁴ The present author's "Ecclesiastical Polity of Old Asia" in the *Vedic Magazine* (Hardwar, July 1920), *The Political Institutions and Theories of the Hindus* (Leipzig 1922), p. 158. See the English translations of the *Vinaya Texts* in the Sacred Books of the East Series (Oxford).

¹⁵ See the translations of the *Digha Nikaya Suttas* in the Sacred Books of the Buddhists (London) under the title of *Dialogues of the Buddha* (tr. by T. W. Rhys Davids, subsequently with the collaboration of Mrs. C. A. Rhys Davids); N. N. Law: "Early Buddhism and the Laity" in *Indian History and Culture* (London 1925).

questions. Among other topics, *Khattavijjā* (the science of Kṣatriya), polity, treaties, wars, etc., are discussed in the *Brahmajāla-sutta*, which, as a work on the *silas* or moral precepts, thus approaches in the miscellaneous character of its contents almost a *Sukranīti* or a *Yuktikalpataru* of "Hindu" (Brāhmaṇic) literature, or, say, any of the *Dharmaśāstras*. Caste problems, the position of the Brāhmaṇa as well as sacrifices both in their orthodox, Brāhmaṇic (Vedic) presentations as well as in the "rational" interpretations of Śākya the Buddha constitute, among other things, the subject matter of the *Ambattha*, the *Sonadaṇḍa*, the *Kuṭadaṇḍa* and the *Tevijja Suttas*. In many of these rationalizings Śākya continues, be it remarked *en passant*, but the corresponding strands of old Vedic and contemporary Upaniṣadic thought (e.g., the *Chhāndogya Upaniṣad*).

From the schedule of topics on which according to the *Paṭthapāda Sutta*¹⁶ the *Paribbājakas* or *Wanderlehrer* and "sophists", so to say, used to hold discourses, one is introduced to the intellectual milieu that held political science in solution. The celebrated "seven conditions of welfare" for a community as well as the duties of householder etc., are proclaimed and discussed in the *Mahāparinibbāna Suttānta*. The majesty of the "greatest king", his glorious capital and palace are described in the *Mahāsudassana Suttānta*, which can bear comparison for certain purposes with any of the *Utopias* of world thought in the domain of spirituality, "righteousness", etc. The "seven treasures" conceived in this milieu of Śākyan righteousness have been traced by Sénart in *La Légende du Bouddha* to the Vedic hymns. The "ideal Brāhmaṇa", the "assembly hall" of the gods, etc., are among the topics discussed in the *Mahāgovinda Suttānta*, in which, besides, the

¹⁶ Chapter on "Teachers of Political Morals" in B. M. Barua: *A History of Pre-Buddhist Indian Philosophy* (Calcutta 1921), pp. 347-353; Chapter on "Wandering Teachers" in B. C. Law: *Historical Gleanings* (Calcutta 1922), pp. 13-15.

geography of India is described according to the ideas of the time. The "ideal world-monarch" is the subject of the *Chakkavatti Sihanāda Suttānta*, which, further, deals with the problems of life, prosperity, longevity. Universal education is dealt with in the *Lohicheha Sutta*, and birth, old age and death in the *Mahānidāna Suttānta*. Within the general framework of righteousness the *Agganna Suttānta* may be described as a general treatise of sociology, dealing as it does with the evolution of the world, man and society as well as the problems of the four castes. The thirty-two marks of the "Superman" are discussed in the *Lakkhana Suttānta*. The entire gamut of *Beziehungen* of man in society is the subject matter of the *Singalovada Suttānta*, which may be described as a comprehensive treatise on *gihivinaya* (householder's duties) or domestic and social ethics.

The crimes such as burglary, robbery, adultery etc., as well as punishments like flogging, bastinado, bludgeoning, mutilation of hands and feet, tortures of the saucepan, boiling oil, etc., come in for treatment in the *Mahādukkhakkhandha Sutta* of the *Majjhima Nikāya*. The pretensions of the Brāhmaṇas to social superiority and other caste questions are discussed in the *Assalāyana Sutta*, the *Chanki Sutta*, the *Esukari Sutta* the *Vasettha Sutta* of the same *Nikāya*. The teachings on unity and concord are to be found in the *Samāgama Sutta*.¹⁷

Methods of punishment and criminal justice are described in the *Dukanipāta* of the *Anguttara Nikāya*.

ASOKA'S POLITICAL PHILOSOPHY

In a survey of Hindu political literature Asoka's Edicts cannot but have an important place. As a rule, they are ransacked by indologists for references to political history.

¹⁷ See the translations of the *Majjhima Nikaya Sutta* in the Sacred Books of the Buddhists Series (London), Vol. II (1927), pp. 84-102, 139-144.

Recently these have been attacked also for the study of administrative institutions. Nay, the problems of Kauṭalyalogy have compelled scholarship to discover the points of terminological contact between the *Arthaśāstra* and the Edicts.¹⁸

But it is necessary to remember that Asoka like Marcus Aurelius was a philosopher also. It is not necessary to be positive about the exact nature of the relations of Asoka's *Dhamma* to the *Dharma* or Hindu *Dharmaśāstras*, on the one hand, and the *śīla* taught by Śākya and his apostles on the other.¹⁹ The edicts do not betray any reference to *Nirvāṇ* or *Suñyatā*, *Anātma* or *Dukkha*. But there cannot be any doubt about the fact that as promulgator of the Edicts Asoka was holding forth as a "remaker" of man in the same manner as Socrates and Śākya, bent upon generating a new "social metabolism" such as might give rise to a new *Gestalt* (form) in human relationships.

Like the copper plate inscriptions these Edicts are, first and foremost, specimens of literature. And although mainly institutional in origin or nature, this literature can be made to yield theories. Much of ordinary ethical propaganda it undoubtedly contains. But as an Empire-builder Asoka has impressed upon his people the conception of administrative uniformity. He was, besides, an exponent of the conception of the "welfare-state", something like *lo stato educatore* of Redanò. It is through the Edicts that such political categories of the Hindus have found fair expression.

THE DYNAMICS OF BUDDHIST THOUGHT

Like the *Saṃhitās* of Vedic texts the *Piṭakas* (Baskets) of Pali texts represent principles of classification, i.e., grouping

¹⁸ R. K. Mookerji: "Parallelism between Asoka's Edicts and Kauṭalya Arthaśāstra" in the *Proceedings of the Fifth Oriental Conference, Lahore, 1928*, pp. 329-347.

¹⁹ N. Dutt: *Aspects of Hinayana Buddhism in its relation to Mahayana* (London 1930) pp. 19-21.

according to common subjects. In each group or *Piṭaka*, therefore, as we have to-day, are to be found works composed during diverse periods. In the present form the three "Baskets" are taken to have been finally closed in the last quarter of the first century B.C., when they were committed to writing in Ceylon during the reign of Vattagamani. And since some of the sermons and dialogues are supposed to contain the exact words of Śākya himself, the oldest portions of the Buddhist texts can be traced back to his life time (B.C. 563-483), say, *ca* 500 B.B. The entire literature then covers nearly half a millennium. The problem of dating the texts is therefore not a simple one.

During these four five centuries six Buddhist Councils (three in India and three in Ceylon) were held. At each council the texts were being settled. This fact ought to place the chronology of Buddhist texts on a secure footing. But the reports of the Councils themselves are anything but uniform and fail to assure any precision, especially, in regard to the Buddhist texts. The result is the emergence of a question in regard to each and every document of Buddhist Canon in Pali.²⁰ Like the authenticity of Plato's dialogues in the West the authenticity of Śākya's dialogues and sermons has long been the subject of controversy in indology.

Buddhism was all the time moving from region to region and race to race. In the process of these mobilizations it gradually lost sight of the very language in which Śākya and the Śākyan apostles had taught, namely, Pali. The Pan-Indian language of culture, Sanskrit, was accepted by the Buddhists

²⁰ B. C. Law: *A History of Pali Literature* (Calcutta 1933), Chapters on "Chronology of the Pali Canon" and "Canonical Pali Literature" pp. 11-15, 40-42, 46, 88, 274-275, 305, 326. See R. C. Majumdar: "Buddhist Councils" in *Buddhist Studies*, Calcutta, 1931. For the evolution of the Schools of Buddhism see the chart in N. Dutt: *Early History of the Spread of Buddhism and the Buddhist Schools* (London 1925) pp. 224-225.

of the new epochs on account of the exigencies of their propaganda and annexed to their conquests. And so Buddhist philosophy, moral, social or political, came to have a vast literature in Sanskrit. Nothing demonstrates the vitality and strenuousness of Buddhistic ideologies more than this Sanskritization of Buddhism and the utilization of the "Hindu" (Brahmanical) paraphernalia in order to maintain its usefulness under altered conditions.

The diverse strands of Buddhism may be followed easily in the following chronological scheme.²¹

1. Early or Pure *Hīnayāna* Buddhism (c. B.C. 450-350). This Buddhism has for its records the *Vinaya* and the *Nikāyas* (*Sūtras*) in Pali.

2. Mixed *Hīnayāna* Buddhism (c. B.C. 350-100). This is the Buddhism held in solution among the diverse leaders or scholars such as arose about a century after Śākya the Buddha's death. This pluralistic development of Buddhism took place during the epoch of the Mauryas. It is during this period that the third *Piṭaka* of the orthodox Buddhists, the *Abhidhamma*, was mainly compiled. This is the epoch *par excellence* of the *Jātakas* and *Avadānas*, brought into existence, as they were, for the purpose of democratizing and popularizing the teachings of Śākya.

3. Early *Mahāyāna* Buddhism (c. B.C. 100-300 A.C.). This is the Buddhism of the ideals associated with the *Bodhisattva* and the *Pāramitā*, which had been initiated in the *Avadānas*. The *Aṣṭasāhasrikā Prajñāpāramitā* a Sanskrit treatise, is taken to have been compiled sometime in the first century B.C. The *Kulturkampf* or the conflict of cultures between the old and the new is the chief feature of this period. Nāgārjuna, Aśvaghoṣa and Asanga are some of the leading exponents of the new as against the old in the evolution of "social metabolism".

²¹ N. Dutt: *Aspects of Mahayana Buddhism in its Relation to Hinayana* (London 1930) Ch. I, pp. 6, 11, 16, 36, 43, 45.

The sociological data in the Buddhist like those in the other "Hindu" documents introduce us, therefore, to the wealth of categories in the subversion of "social determinism", closed systems, and absolutism of monists such as are prevalent, for instance, in modern times from Hegel to Durkheim. It is essentially the atmosphere of "social mobility" and the "perpetual increment of life upon itself" such as is engendered by the "initiatives of the will", the creative urges of the individual, and *le volonté individuali* in which we move about in the midst of Pali and Sanskrit-Buddhist texts. The fundamental dialectic as evolving in the eternal *charaiveti* ("march on") or *le flux perpetuel* of the human mind as a moral phenomenon is thus one of the leading features in the sociology as discernible in Buddhist literature.²²

Come, Bhikkhus, let your life be virtuous and controlled by the Canon Law ; let your life be curbed by the curb of the Canon Law ; Keep to the plane of right behaviour ; observe scrupulously the precepts of conduct, seeing danger in small offendings.

Danta Bhumi Sutta.

²² Cf. Croce : *The Philosophy of the Practical* (London 1908), and *Theory and History of Historiography* (London, 1916-19) ; J. Dewey : *Reconstruction in Philosophy* (New York 1920) and *Human Nature and Conduct* (New York 1922), E. Lasbax : *La Cité Humaine* (Paris 1927) ; G. del Vecchio : *La Crisi dello Stato* (Rome 1934) for somewhat allied modern orientations.

NOTES AND NEWS

Four New German Priests

It is one of the most hopeful signs of the times that Buddhism is daily gaining ground in the west, and almost every mail brings us into touch with eager men and women in Europe who are anxious to study Buddhism if not to accept it as their way of life.

Four Germans were recently ordained as Bhikkhus by the Rev. Nyanatiloka at the Island Hermitage, Dodanduwa, Ceylon. The ceremony took place on June 4, and was enthusiastically witnessed by thousands of Buddhists who assembled from all parts of the Island. These brethren had always taken the deepest interest in Buddhism. Two of them had been a year at the Hermitage before taking the momentous step—the other two arrived four months previous to their ordination. They intend making a through study of the Pali texts, and with a view to this they would proceed to Burma sometime later. When they acquire the full equipment for the work of preaching, they would go back to their country, true to the famous admonition of the Buddha to the Bhikkhus. The original names, and the names adopted at the time of ordination by these German brethren together with the names of their home country are stated below :—

Joseph Pistor (South-west Germany)—Nyanappiya.

Otto Karuskoph (East Prussia)—Nyanasiri.

Siegmund Feniger (South-west Germany)—Nyanapopikha.

Peter Idu Schoenpeldt (Berlin)—Nyanatikhatta.

We congratulate the new priests and wish them all happiness in their Sangha life. There is no doubt that they will be able to do much valuable work in the west if they once go there on the mission of teaching the dhamma.

* * * *

Sj. Devapriya's Departure for Ceylon

Sj. Devapriya left for Ceylon on the 11th of June per SS. Gujarat. He will stay there for about a month, being mostly occupied in the propaganda work of the Society. Of late Sj. Devapriya has not been keeping well. It is hoped that this change will do him good.

* * * *

Bhikkhu Metteya

Bhikkhu Metteya who was a guest of the Mahabodhi Society also left for Colombo by the same Boat. He had been ailing for some months but ill health did not prevent him even for a day from performing his devotional exercises and from writing articles for journals in India, where he presented the doctrine of the Middle Path in a popular and interesting manner. We hope that the change of climate will be followed by his return to health.

* * * *

A Correction

We hasten to correct a mistake which crept in in the last issue of the Mahabodhi. The contribution of Rs. 200/- made to the Vaisakha celebration Fund announced by us at p. 309 was made by the Penang Buddhist Association and not by the Nanodaya Buddhist Association as wrongly stated there.

We thank both the Penang Buddhist Association and the Nanodaya Buddhist Association for having taken the earliest opportunity in drawing our attention to the mistake.

* * * *

Dr. G. P. Malalasekera as Delegate to the Congress of World Faiths

Dr. G. P. Malalasekera who was invited to attend the second Congress of World Faiths to be held in London from

July 3rd to July 18th was accorded a hearty send-off by the Y.M.B.A., Colombo. Dr. Malalasekere was blest by four Buddhist High Priests.

Speeches were made by Ven. Lunupokune Dhammananda Nayake Thera, the Principal of the Vidylankara Pirivena, Kelaniya and by several others who gave him their good wishes on the eve of his departure for London. Among the other speakers there were the Ven. Baddegama Piyaratana Nayake Thera, the Ven. P. Vajiranana Nayake Thera, the Ven. Karandane Jinaratana Nayake Thera, Dr. E. W. Adikaram, and Mr. W. A. de Silva. They all spoke about the special fitness of Dr. Malalasekere to represent the Buddhist cause at the Congress of world Faiths.

Dr. Malalasekere replying to the speeches said, the Congress was not going to offer a platform for establishing the superiority of any particular religion. It aimed at discovering a common plan of action to avert the disaster that threatened the civilized world.

Sir Baron Jayatilaka who could not attend the meeting sent a message, expressing approval of the choice of Dr. Malalasekere as ceylon's representative to the Congress of Faiths.

Many distinguished persons were present at the meeting.

* * * *

English Woman becomes Buddhist Upasika

Mrs. San Yan Pratt, of Croydon Surrey, now living in Tacoma (Washington State) who is mother of two children, recently became a Buddhist Upasika. She is thirty eight years old and has taken interest in Buddhism since 1919 when she came under the influence of a Buddhist priest. She wore a brilliant yellow gown at the time of taking the silas. Her husband whom she met in England is also a

Buddhist. May she know peace and happiness in the Religion she has so deliberately chosen.

* * * *

Buddhist Priest becomes Cambridge D.Ph.

Rev. P. Vajiranana who was the leader of the Buddhist Mission sent by the Mahabodhi Society to the United Kingdom in 1928 has recently been admitted to Doctorate of Philosophy at the University of Cambridge.

Rev. P. Vajiranana is the first Bhikkhu to receive this great honour. It is hoped that he will use his high accomplishments in propagating the dhamma. There is need of able preachers and lecturers to popularise Buddhism and Rev. P. Vajiranana will no doubt be able to offer most valuable services in this direction.

* * * *

High Priest's Authority to be Recognised in Burma

The Thathanabaing who is the head of the Buddhist Sangha in Burma will soon be reinvested with supreme authority over its internal administration and the Bhikkhus will follow him as their leader.

The present High Priest assumed his position under authority of the government in 1903. A recent High Court ruling to the effect that the ownership of the monastic property came within the jurisdiction of the Civil Courts gave a severe blow to the supreme voice which the Thathanabaing had so long possessed in these matters. A Bill which aims at restoring this power to him has already received the Governor-General's assent and will soon be introduced in the Burma Legislative Council. The movement is a popular one and we wish it every success.

Lectures at the Mahabodhi Hall, Calcutta.

Of the more noteworthy public lectures held under the auspices of the Mahabodhi Society last month the following brief account may be rendered:—

Dr. MacDonald Bayne, Principal of the Universal College of Science, Edinburgh, on his return from Tibet which he had visited to study the systems of meditation practised there by the Buddhist priests, gave an address on the "Principles of Application of Oneself to Daily Life". The speaker emphasized the need of purity of conduct as an essential requirement of the good life. Dr. Mahendra Lal Sarkar of Presidency College, Calcutta, presided.

Mr. Jogendra Nath Gupta, Editor "Shishu-Bharati," delivered a lecture on Buddhism in East Bengal. He dealt with the overt as well as the disguised forms in which Buddhist influence had permeated the Hindu Society. Professor Benoy Kumar Sarkar presided.

* * * * * *

Kurt F. Leidecker writes in the *Monist* (January 1936):—

The intrinsic virtues of Oriental art require deeper standards than loveliness and gracefulness. And if freedom from the body—as Hegel's highest category of art—be applied as a criterion, we might discover it rather in Oriental than in Christian, Romantic art, but above all in the figure of the Buddha. We may, therefore, pass over Harris' aesthetic criticism. The void absolute seems to us to be ill reflected in the colourful and over-rich art treasures of India still little known in Harris' days. It would rather strike us that whatever art-products we possess and unearth show us an abundance of conscious soul, even where *māyā* is pictured in the fulness of nature, as in the friezes and frescoes illustrating the stories of the *Rāmāyana* and the *Jātakas*."

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Wesak Celebration, 1936.

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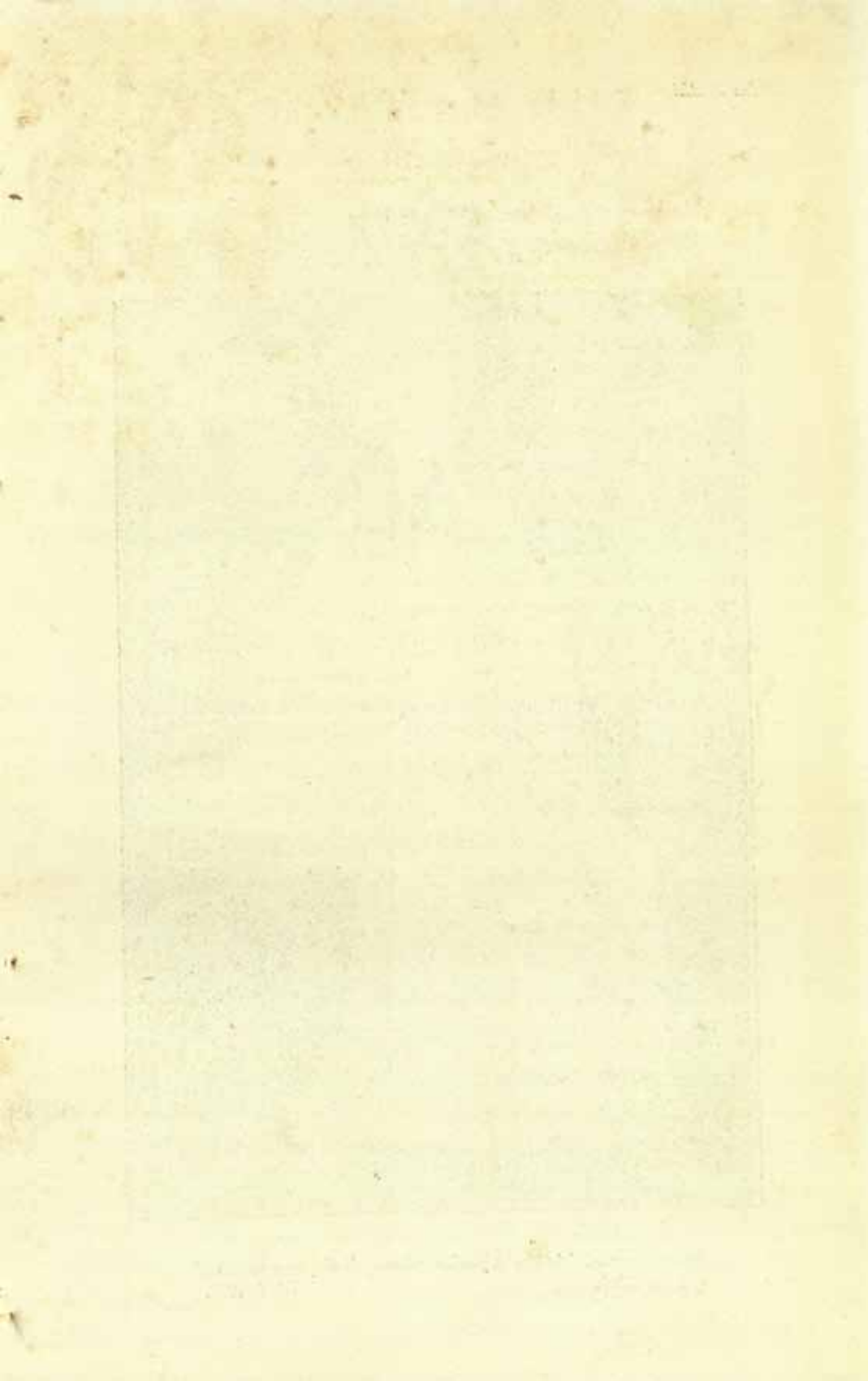
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Madam Eveline Robin-son ...	19	12	0
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Q. E. Sin ...	10	0	0
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D. J. Thissera & others ...	35	0	0
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Dr. B. C. Law ...	20	0	0
Justice Sir M. N. Mookerjee ...	10	0	0
Baju Ratna Shah & Staff ...	10	0	0
H. N. Dutt ...	5	0	0
I. Nishi ...	10	0	0
N. N. Mookerjee ...	20	0	0
Rev. B. Dheerananda ...	5	0	0
Dr. N. N. Roy ...	2	0	0
B. M. de Silva ...	10	0	0
M. D. O. de Silva ...	2	0	0
Surendra K. Barna ...	5	0	0
M. Sri Devananda ...	8	0	0
B. Nanatiloka ...	5	0	0
A. H. Mohottiappuhamy ...	5	0	0
E. S. Wijeratne ...	4	0	0
A. P. C. Abeysuriya ...	2	8	0
A. G. Samicchi ...	2	0	0
Manil G. Hewa ...	5	0	0
G. W. David de Silva ...	1	7	0
B. Somananda Nayaka Thero ...	5	0	0
Rev. Sri Sanghapala ...	5	0	0
Rev. D. Pemananda ...	5	0	0
Penang Buddhist Assn. ...	200	0	0
Daulat Ram ...	5	0	0
T. P. N. Pillay ...	5	0	0
J. M. Dhammadasa ...	2	8	0
Purnaman ...	10	0	0
Vithanageyi Upasika ...	10	0	0
R. M. Pieris ...	37	0	0
D. H. H. Devananda ...	3	8	0
Sawbwa Lawksawk State ...	15	0	0
W. E. Bastian ...	3	0	0
Babunehiriden Upasaka ...	10	0	0
W. K. B. D. Perera ...	5	0	0

Rs. ... 579 7 0

EXPENSES.

	Rs.	A.	P.
Stamps to send appeals and ...	20	7	9
Envelopes & Cards ...	12	14	0
Money sent to Kusinara ...	10	2	0
" " to Gaya ...	41	8	0
" " to Cuttack ...	5	13	0
Tram, Rickshaw etc. ...	3	15	6
Petty Exp. ...	1	5	0
Refreshment ...	69	2	3
Decoration ...	21	2	0
Buddhapuja ...	4	6	9
Baksis ...	4	0	0
Hire of Carpets etc. ...	4	11	0
Incense & Candles ...	1	5	9
Flowers ...	7	10	0
Volunteers ...	8	14	0
Printing (appeal, invitation card & programme ...)	24	15	0
Portage ...	3	3	0
Sweets, Fruits etc. ...	5	1	6
Oil, etc. ...	1	6	0

Rs. ... 251 14 0





Late Sreemati Mallika Upasika whose death is announced.
Born 1846. Died 1936.



THE MAHA-BODHI

FOUNDED BY THE ANAGARIKA H. DHARMAPALA
IN MAY 1892.

वरस भिक्खवे चारिकं बहुजनहिताय बहुजनसुखाय लोकानुकम्पाय चत्थाय
हिताय सुखाय देवमनुस्सानं । दिसेय भिक्खवे जम्भां यादि कल्याणं मज्जे कल्याणं
परियोसान कल्याणं सारथं सम्बुद्धनं केवलपरिपुषं परिमुद्धं त्रय्यचरियं पक्कासेय ।

"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."—MAHAVAGGA, VINAYA PITAKA.

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C. E. 1936

[No. 8.

THE STONE

(Diary Leaves)

BY NICHOLAS ROERICH.

Champa, half-Tibetan, half-Mongol, from Kokonor, has returned to our camp from the bazaar and whispers mysteriously :

"They say, that somewhere here is hidden some stone on which is a bronze belt".

"What may this be? And where could one find out, where the stone is?"

"Who knows, perhaps one can find out from the lamas. Only this is very difficult as they are not communicative about the stone".

We think that the matter concerns some newly discovered Hun burial mounds, or some treasure trove, or finally some legend. Firstly, the interesting point seemed to be not so much the stone, but the belt. A belt has from antiquity been the symbol of rulership. Often we find in history that the robbing or the insult of the belt led to serious consequences.

Thus we discussed around the evening bonfire the strange news about the stone and the bronze belt and thought that it will probably be difficult to discover any more details. If this concerned a treasure, then it would be still more difficult, as people are always reticent to speak of treasures.

Indeed, one can hear often of treasures and legends found in sandy bakhans. Sometimes they will be connected with great names of ancient legendary warriors, and rulers. Also the name of Chingiz-Khan will repeatedly be mentioned, since this glorious name is heralded at every opportunity.

Several days pass. New interesting herbs have been found. George is busy with the Buriat lama, who is a famous medicine man. Unexpectedly a high official arrives from the local Prince. The Prince sends his cordial greetings and requests that we should not touch and break the stone with the bronze belt. What a mystery—again the same stone! We make inquiries, thinking that means some special ore. We ask: where could it be and who has found it? The reply arouses certain recollections.

"The stone moves about and appears near sacred and famous places. Here, where your camp is, near Naran Obo, the hill is sacred. The Prince knows that you collect useful herbs and flowers. This is very good. But do not disturb the stone, which may appear here and there. You are great people, and the stone may come your way".

This reply proved that the chief significance is not so much in the bronze belt, but in the stone itself. And this

stone turns out to be the legendary fabulous precious stone, which visits important regions at preordained dates. Thus the Prince's messenger asked us in quite official tones not to disturb the miraculous stone. And we of course ask him to transmit to the Prince that he should not worry. We shall not disturb the stone, we will not break it or otherwise violate it.

One can well imagine how surprised the local Mongols would have been, if we were to tell them all the well-known legends and sagas about the wandering stone—*lapis exilis*—which is glorified throughout centuries from the Pacific coast to the mediæval Meistersingers, to the famous Wolfram von Eschenbach. In our case the circumstance was new that not a legend was narrated to us but we were asked not to harm the very stone itself. It means that not a folklore saga but the knowledge of the very stone was living without any doubt up to our days.

Another new detail about the belt on the stone may mean that the stone possesses power. In other variants there was no mentioning of this belt. It is true that one may find in legends indications about signs on the stone, which appear and disappear. It is said that the stone warns his temporary owner of various significant events. On special occasions the stone emits cracking sounds, it may become very heavy or on the other hand may lose weight considerably. At times the stone radiates light. The stone is usually brought to the new owner quite unexpectedly—by some strangers. Numerous are the qualities of the stone. Not without cause are so many sagas and songs dedicated to it. The stone is also mentioned in mediæval scientific and historical chronicles. On the Himalayas, in Tibet and Mongolia one constantly comes across references to this miracle. In the same connection the name of the mysterious King—Prestor John—is also often cited and even the Holy Grail is identified with this stone.

It is strange to coordinate the remarkable sagas, which are imbued with deep symbols and signs, with the arrival of

the official, asking not to injure nor to take away the stone. Here is an especially sacred place. It is said that near Naran Obo the miraculous stone has already been seen. It is prohibited to kill any animals in this place. The Tashi Lama himself has ascended Naran Obo and has blessed the place.

"The Tashi Lama gives passes to Shambhala".

Of course this information is also interpreted in many different ways. But nevertheless up to now some people come to the Tashi Lama with the request for such a permit.

Again old signs coincide with modernity in such unexpected forms.

We have also heard how certain people scolded and stopped the narrators about such signs. Ardent guardians of secrets will whisper and the bard will at once interrupt his story. And if the listeners still insist, the bard will conclude with some stereotyped joke, which in no way corresponds to the inspired beginning. This means that up to now the ancient rule about the keeping of secrets still exists. And people know how to guard these great mysteries, they know how to divert the conversation to some ordinary routine matters and they suddenly draw the attention to some insignificant outside event.

And we again remember, how once a Hindu said that he would never reveal a certain secret and that he would rather admit the assertion that nothing of the kind exists. As in ocean waves one way discern several different currents, so also the depth of human consciousness may treasure many secrets.

Some may scoff at such a steadfastness, at such a guarding of the foundations. But others will revere it, seeing how people conquering their selfishness, remain firm and adamant.

Oh, Stone—thou precious treasure—thou art known to many people.

They preserved and kept the knowledge of the stone in the most sacred treasury. If an official arrives and requests

not to harm and not to take away the stone, thereby he does not reveal a secret. He himself never said, what stone he had in view. It was but his duty to warn, that such a stone sometimes appears in the vicinity. It means that by such a warning he did not reveal the meaning of the stone.

The messenger was happy to have our assurance that we shall not harm the stone. Who knows, perhaps in the intonation of our reply he felt that we knew more of the stone than he anticipated. Anyhow, our promise not to harm the stone, was received with sincere gratitude.

To know how to guard secrets already means to prove a high quality of the spirit. Who can undertake to draw the dividing line between reality and phantasy. Recently some scientists proved that epical heroes were actually living persons, creators of life, law-givers, whose deeds, transgressing the boundary of human consciousness, were crowned with wonderful inspiring legends.

Do you know, whether or not that Stone exists, which is glorified by so many people?

Timur Khada.

THE DAWN

BY BHIKKHU METEYYA.

The night is paling. The day is dawning. Hope ariseth.
Hearts are athrob.

Slowly but surely it is ascending,—the sun of Buddhism in the Indian skies.

Facts and figures strengthen our faith.

In 1881 the number of Buddhists proper in British India was 3,418,476, of whom 3,251,584 were in Burma, 155,809 in Bengal, 6563 in Assam. Commenting on the increase of the number of devotees since then, Sir William Wilson Hunter

says: *One of the remarkable features of the following ten years was the enormous addition to the Buddhist population under British government."*

By 1891 the number went up to 7,095,398, the increase during the decade being 3,676,922. Could a happier thing have happened than this? Within ten years the number of the Buddhists more than doubled. In 1891 the number of Buddhists in British Burma was 6,888,075 ; that on the continent of British India 206,033 and 1,290 in the Andaman Islands.

In that same auspicious year was the Maha-Bodhi society established in India, by the Ven'ble Siri Devamitta Dhammapāla and the first number of the Maha Bodhi was given to an astonished world, with the radiant message: "*The Mahā Bodhi Society has commenced its mission for the resuscitation of Buddhism in the land of its birth.*"

Ever since then, the sāsaṇa is growing stronger and stronger here. The opening of the Mulagandhakuti Vihara, five years ago was the most triumphant event of the Buddhist world for centuries and to-day it stands in trance-like beauty, on the sacred soil of Isipatana, where 2,500 years ago the Master set rolling the incomparable wheel of the Law.

"The revival of Buddhism," wrote Sir W. W. Hunter in his monumental *Indian Empire*, "is always a possibility in India".

Yes! it is always a possibility, and the day the revival is accomplished, India will regain its Lost Paradise, and the world will find peace. In ancient days the beneficent rays of Buddhism that India emitted in the ten directions, made all the world happy. May she again hail the sun of Truth and give light and life to the world.

"The Buddhists", says Sir W. W. Hunter, "are increasing more rapidly than any other considerable section of the Indian peoples. Their rate of growth, calculated on the same areas, reached the high figure of 24½ per cent during the ten years ending 1891."

According to the census of 1931 the number of Buddhists in the Indian Empire was 12,000,000. Hence, during forty years, the number of the Buddhists increased by 4,940,602.

The life of the Buddhist, be he rich or poor, high or low, is for the good of the whole world. The Buddhists are angels of peace, the world's invisible helpers. Scattered over all the globe, there are to-day 500 million Buddhists, which means there are 500 million hearts of love, 500 million helpers of the world,—who harm not others, who decry not others, who destroy not others, who wish the world well and work for its weal.

After mentioning the fact that Lord Buddha is honoured by followers of three faiths, by Buddhists, Hindus, and Christians who have assigned to Him a day in both the Greek and Roman calendars, Sir William Hunter says of the Sakya Muni, "As a religious founder, He left behind a system of belief which has gained more disciples than any other creed in the world; and which is now more or less accepted by 50 millions of people, or nearly one-half the human race."

As given in the *King's English Dictionary*, 1934, "Something like a third of the inhabitants of the world own a nominal adherence to Christianity. Its largest branch, the Roman Catholic Church numbers about 331,500,000; the Greek, or Eastern Church 144,000,000, and the various protestant communions 207,000,000."

The population of the whole of India according to the census of 1931 was 350,353,678. Of them over 238,000,000 are Hindus; the Mohammedans number just under 80,000,000; and there are 12,000,000 Buddhists.

As a Christian saint 331,500,000 Roman Catholic brethren honour the Lord Buddha. 238,000,000 Hindus worship Him as God on earth and 500 million Buddhists have taken refuge in Him as the All-Compassionate and Omniscient Teacher to teach them to make an end of greed, hate, ignorance and all suffering. Hence the total number of men that honour the Lord

may amount to 1,069,500,000. But the population of the whole of the British Empire is 450,000,000.

Thus Lord Buddha is truly the King of kings, owning the allegiance of the devotees of three religions, perhaps of about three-fourths of the population of the whole world.

I shall end this note by quoting Sir William Hunter again : In his *Indian Empire* the great historian says :

"During nearly a thousand years Buddhism has been a banished religion from its native home. But it has won greater triumphs in its exile than it could have ever achieved in the land of its birth. It has created a literature and a religion for nearly half the human race, and has affected beliefs of the other half. Five hundred millions of men, or perhaps forty per cent. of the inhabitants of the world, still acknowledge, with more or less fidelity, the holy teaching of Buddha. Afghanistan, Nepal, Eastern Turkistan, Tibet, Mongolia, Manchuria, China, Japan, the Eastern Archipelago, Siam, Burma, Ceylon, and India, at one time marked the magnificent circumference of its conquests. Its shrines and monasteries stretched in a continuous line from what are now the confines of the Russian Empire to the equatorial islands of the Pacific. During twenty-four centuries Buddhism has encountered and outlived a series of powerful rivals. At this day it forms, with Christianity and Islam, one of the three great religions of the world ; and the most numerous followed of the three.

"The noblest survivals of Buddhism in India are to be found, however, not among any peculiar body, but in the religion of the people ; in that principle of the brotherhood of man, with the reassertion of which each new revival of Hinduism starts ; in the asylum which the great Vaishnav sect affords to women who have fallen victims to caste rules, to the widow and the outcast ; in that gentleness and charity to all men, which takes the place of a law in India, and give a high significance to the half-satirical epithet of the 'mild' Hindu.

"A revival of Buddhism is, I repeat, one of the present possibilities in India. The life and teaching of Buddha are also beginning to exercise a new influence on religious thought in Europe and America. As that teaching becomes more accurately known to the Western world, it will be divested of the mystical pretensions with which certain of its modern professors have obscured it. Buddhism will stand forth as the embodiment of the eternal verity that as a man sows he will reap ; associated with the personal duties of mastery over self and kindness to all men ; and quickened into a popular religion by the example of a noble and beautiful Life."

WHAT I SAW IN BUDDHA

BY NĀNPIYA (*I. Pistor, a former Catholic monk*).

A person who is born rich, remains rich and dies rich, can never appreciate his riches ; whereas one born poor who becomes rich after undergoing hardships, realizes the full value of his hard-earned riches. Similarly many a born Buddhist hardly realizes what unique treasures and blessings he is heir to, so much so that by his carelessness, indifference and under-valuation he forfeits his inheritance.

The consciousness of bondage and antiquatedness, of weakness and of impurity, is present because they have forgotten the nobility of their own true Buddha-nature. The universal Dharma is no creature of the old order to be unable to mould and guide the new. The moment we assert our noble coronet again that inalienable nature of ours will manifest itself with all its enlivening strength, joy and peace. Like the lion of the fable that regained its real nature on being reminded of it, we Buddhists too can realize the Highest if the single will reflect on what it really is. Our Enlightened Master exhorts all men to believe not in their

original sinfulness but in their own perfection and in the inherent purity of their nature. Open your eyes and realize it, all strength and Deliverance is within you ! If we would but dive deep and touch by intuitive concentration the secret springs of mental power and spirit, we will grow and become what we really are, pure and enlightened, boundless (not-self) and perfect.

It is the exceedingly happy lot of the Buddhist Convert whose conversion is the real development and conversion of a Truth-seeker, to feel in full the unique significance of the Perfect Enlightenment under the Bodhi-tree at Uruvelā. Go and ask him and he will tell you with a sublime light on his face what Buddha did for him and the whole world. For him the Buddha-dharma is the most vigorous matter of fact. He has an implicit faith in self-reliance as the basis of all virtue and efficiency which gives him access to the Highest Self-realization, provided he pitches his tent in the shadow of that wonderful, fertile Bodhi-tree. The world no longer remains to him a desert full of wild beasts and thorny plants, but a splendid Garden and reveals the essential loveliness and harmony of the whole. To everybody he should like to call, "Awake, arise and dream no more ! And stop not till the Goal is reached." His Heaven has begun from the time he has taken shelter under it, yes in this very world. His outlook on life as a whole is totally changed. A wonderful but indescribable Peace reigns in his once troubled and unquiet heart, and he is reconciled to everyone and everything in this world.

"The true sage is not he who sees, but he who seeing the farthest has the deepest love for mankind" (Maeterlinck). This is the secret of fascinating Saintliness ! Its most attractive and fundamental mark and virtue is the charm of true loving-kindness and goodness to all forms of life. 'Ahimsā' is its classic complete expression. The Christianity and the West have falsified and inverted Christ's principle of 'Ahimsā'. With that the Church has broken out and lost

its most precious Gem, there can be no Truth, no Wisdom, no Love. But what is the peculiar attraction of S. Francis of Assisi?

Non-violence (*Ahimsā*), so well founded in Buddhism, decided all and made my conversion and fervent imitation of Buddha definitive and firm.

The noble ideal of *Ahimsā*, on its positive side, blossoms into a deep and tender love for all creation, into a sense of unity with natural beauty and of kinship with the animals. Buddha, in His teaching, gives a profoundly philosophical basis for this. The pretended, obtrusive self is not a final fact and we may not rely upon this individual self as segregated from the totality of sentient beings. Since that time India knows that when by physical and mental barriers we violently detach ourselves from the life of nature, when we become merely man, not man-in-the-universe, we create bewildering problems. We must realize the solidarity of the universe. The man must realize the wholeness of his existence, his place in the infinite. For life is neither a mere finite mechanism, not a detached atom, and individuals are intimately related to one another in the totality of Existence in which we live, move, and have our being. Separateness, individual and so on are only delusive ideas and fictions.

It is only out of a sense of the unity of nature that the true doctrine of *Ahimsā* can arise. Similarly, vegetarianism grew up in order to cultivate the sentiment of universal sympathy for life. One of the characteristics of Indian and Buddhist Saintliness and Perfection has been its reverence for every form of life. It is as though the enlightened soul does see deep to the springs of appearance, and smitten with wonder, bows low in humble love. This gentleness and humility before all creation naturally led to birds and animals being admitted, as it were, into the fellowship of men. There is a child-like simplicity about a love for animals which is the very stuff of sanctity. And so we find in the

old Sages of India and in the Bodhisattvas (Jātakas) the same sentiment prevailing, the intimacy of feeling between the saints and their animals. A hermit is heart-broken when some birds fly away from him in fear—"I have renounced name and family, I have offered my body. Yet all is wasted ; the birds fly away from me ! There must be some duplicity in me"—and he does not rest till the birds are ready to come and settle on him in entire confidence. Another day he disturbed a bees' nest, yet when the creatures settled on him he refused to drive them off. "This body of mine", he said, "is doomed to perish ; let it spend itself in the service of other creatures". Embrace spiritually beasts and trees !

In the true light of 'Ahimsā' all things are new ; and all the creation does give another smell, beyond what words can utter, the creation is opened and becomes transparent and serene. This "opening" of the creation so that we can see the hidden unity of all Existence and Ultimate Truth, is the basis of any real philosophy of Ahimsā. A new vision of the world, and sense of kinship with it, is always regarded as part of the blessedness of the illuminative Path. You will find something more in the woods than you do in books. The rocks and the trees will gladly teach you what you cannot learn from masters. Hence, Joy is the song of the universe, a freedom-song, but it is not freedom. It is the blossoming of our longing, but it is not its fruit, it is the caged wing but it is not space encompassed. Be in very truth, joy is a freedom-song. And I fain would have you sing it with fulness of heart ; yet I would not have lost your heart in the singing. It is yours to bring forth sweet harmonious music from your harp or confused sounds. And now you ask in your heart, "how shall I distinguish that which is good in joy and pleasure from that which is not good?" Go to your fields and your gardens and you shall learn that it is the joy of the bee to gather honey of the flower, but it is also the pleasure of the

flower to yield its honey to the bee. For to the bee a flower is a fountain of life, and to the flower a bee is a messenger of love, and to both bee and flower, the giving and the receiving of kindness and delight is a need and an ecstasy. Be like the flowers and the bees and you realize the universal solidarity and sympathy for life.

Flower and bee teach delicately the Buddhist mystery of giving and accepting 'Dāna' (pindapāta), the gathering bhikkhu is "the grateful field of merit".

So have I learnt and found, and must you also learn that "precious Pearl" and Ultimate Truth which can never be spoken, for words contain it not!

RELIGIOUS HYPOCRISY

BY AALAD.

My first contact with Eastern religious thought was after the War when I went out to Burma and joined a mercantile firm in Rangoon. At that time I was still too young and probably too engrossed in the social round which is the fare of every European assistant to take any deep interest in my Buddhist environment. At the same time, I remember even then, being very impressed by the big gap that appeared to exist between the *Poonjhi* and the Burmese layman. You either were a monk; in which case, you led a strictly disciplined life, or you were an ordinary citizen and made no pretence whatever of outward sainthood.

Years later, after I had left Burma and come over to India, my life took a turning in which the religious philosophy of the East became one of my principle pursuits. It has afforded me many opportunities of travel. From Columbo to Budrinath in the lofty Himalayas, from Kamachhya in Assam to

Kashmere . . . and to-day at Sarnath where I have been spending the past week I have been trying to think what the message of the "Enlightened One" has to offer India. Many things, obviously. Not least of them is a solution to the problem of the Untouchable and the out-grown necessity of the caste system. Perhaps some other time I may be able to write on these important factors. At the present moment I feel I must find some expression of my conviction that Hinduism as it is practised to-day breeds a form of hypocrisy in the masses which is the background of much of the social and political insincerity that is corrupting the life of the people.

At Delhi I have a lawyer friend. Outside his home he eats meat, drinks, gambles and in every way leads the life of an ordinary Westerner of means. When he reaches his home he takes his shoes off and is an orthodox Hindu. I once went to this home of his. He apologised because his wife could not welcome me. She had recently given birth to a child and being "unclean" could not move about as she would pollute the eating and drinking vessels if she touched them. "You don't believe this", I remarked, "what do you ascribe to it?" "My dear friend", he replied, "these women-folk are so bigoted, if I outraged their 'religious sentiments' I would immediately be thrown out of my caste. My daughters would never find husbands and no girl could be found as a wife for my son."

Sometime ago, at the Sarnath Vihara, Bhikhu Ananda Kausalyayana and I were discussing the differences between Vedānta and Buddhism. The call to the temple had already sounded but the talk went on till eventually it was too late to take part in the evening service. "Never mind", said the Bhikkhu, "it is better that I should be with you and my heart be in the temple, than that I should be in the temple and my heart with you." This is the spirit of Buddhism. Not the saffron robes of the Sannyasi, not the long unkempt hair of the Bhairaghi, nor the meaningless repetition of Sanskrit *mantras* will avail India in the coming years. What is wanted

is that we should, all of us, keep our hearts in the temple and inspired thereby, give up our individualism and this pseudo-religious pantomime for the wider sphere of true humanitarianism.

NICHIREN

(Continued from the last issue).

By B. L. BROUGHTON, M.A. (OXON)

At the end of three years Dai Shonin was permitted to return to Kamakura, the government seemed to have a sort of fear that their persecution of a saint would lead to further calamities. Soon after his return from banishment, Nichiren heard that his mother was at the point of death, so he set out for Awa with all speed and found his mother in extremis, but by the power of Nichiren's merit the mother recovered and lived for several years.

On his return journey to Kamakura, Nichiren was attacked in a pine forest by the retainers of his enemy the local daimyo; one of the disciples was killed trying to defend his master, and Nichiren himself received a sword cut on the brow.

Returned to Kamakura Dai Shonin resumed his preaching with all the old enthusiasm, and the hatred of the rulers against him proportionately increased. The nation had been deeply shocked by the disloyalty of the Hojo Shikken to the emperor, and the prophet's fiery eloquence must have stirred many a heart. The Shikken decided that Nichiren was too dangerous, banishment was useless, only death could silence him, Hei No Saemon, one of the Shikken was especially vehement in his hatred of Nichiren.

The guards led by a traitor came to take Nichiren by night. They found Dai Shonin reading the Hokkekyo, and the traitor, tearing the scroll from his hand struck him in the face with it. Nichiren indignantly seized the scroll and would have

struck the traitor in return, but forbore, for as he afterwards said, "How should I, it was the Hokkekyo. It was the fifth volume wherein it is prophesied that in the Later Age, the faithful believer shall be struck." This only shows how wonderful a book the Hokkekyo is.

Nichiren was taken for examination before his enemy Hei No Saemon, and condemned to death. The execution was fixed for midnight and Nichiren under a strong guard was taken to Tatsu no Kuchi or the Dragon's Mouth, the place of execution in Japanese fashion, on horseback, an immense crowd following and Kingo, a Samurai disciple walking beside the horse. Nichiren afterwards wrote to Kingo, "Over and over I recall to mind that you came following me when I was going to be beheaded, and that you cried and wept, holding the bridle of my horse. How can I forget that as long as I live? If you should fall to the hells because of your grave sins (accumulated in the past) I would not follow the call of my Lord Sakya, howsoever He might invite me to Buddhahood, but I would surely be in the hell where you are. If you and I are in the hells, Sakya Buddha and the Scripture will surely be there together with us."

Nichiren was a mixture of sternness and tenderness, and if he was uncompromising in his denunciations, he never forgot kindness and no man ever excelled him in gratitude and appreciation of affection.

The grim procession pursued its way past the shrine of Hachiman, the apotheosized Emperor Ojin, and here Nichiren paused and rebuked the deva: "O Hachiman! Art thou really a divine being? When the Great Master Dengyo gave lectures on the Hokkekyo, thou didst honour him by offering a purple robe. Now I, Nichiren, am the one, the supreme one, who lives the life of the Hokkekyo. There is no fault in me, but I am proclaiming the Truth simply in order to save all the people of this country from falling down to the lowest hells because of their degrading the Hokkekyo. Should the Mongols conquer this country wouldst thou, O Hachiman

together with the Sun Goddess alone be safe? Moreover, when our Lord Sakyamuni revealed the Hokkekyo, all the Buddhas came together from the ten quarters, and when innumerable hosts, including the deities and saints of India, China and Japan, were present in the congregation each of you took oath to guard those who should work to perpetuate the Truth, Now thou oughtest to come and fulfil thine oath why dost thou not do it? When to-night, I Nichiren shall be beheaded and go to the Paradise of Vulture Peak, I shall declare before our Lord Sakya Muni, that thou, Hachiman, and the Sun Goddess have not fulfilled your oaths. Art thou not afraid of that?"

The people felt awed, wondering if this were indeed a Bosatsu. At length the execution ground was reached, and Nichiren exclaimed, "Behold, the Pillar of Japan is falling." Repeating the mantra, *Namu Myoho Renge Kyo*, Nichiren knelt and calmly awaited death. The executioner raised his sword, when suddenly the sky was ablaze with light as a vast ball of fire swept over the heavens from the South east.

The whole landscape was lighted up with the red glare, the executioner dropped his sword and the horses of the guards stampeded. A few moments later a messenger from the Shikken came galloping madly with a reprieve, Hei No Saemon being tormented with terrible dreams had commuted Nichiren's sentence to banishment to the Isle of Sado.

Nichiren wrote of his experience at Tatsu No Kuchi as a death and a rebirth, for he said "the man Nichiren was executed at Tatsu No Kuchi". Everywhere that he had suffered as the Pure Lord, and it is quite appropriate that to-day Tatsu No Kuchi the scene of Dai Shonin's grimest experience, should be the site of a fine Nichirensu temple.

The Isle of Sado is situated off west of Japan and in the winter is swept by icy storms from the Siberian coast. Banishment thither in the winter except to a very strong man like Nichiren, was practically a death sentence. He himself records that for many weeks the sun never shone, and the snow

drifted under the roof of his miserable hut. A certain samurai who was also living in banishment in Sodo, wished to kill Nichiren. Sword in hand, the man approached the hut, where Nichiren was reciting the Hokkekyo. Thinking it was unworthy of a Buddhist and a Samurai to slay unawares he shouted, whereupon Nichiren calmly entered into conversation with him.

This Samurai and his wife afterwards became zealous followers of Nichiren.

About this time the Mongol armada appeared off the Japanese coast, and the government appealed to all priests to pray for victory. Nichiren was requested to join with the rest and was allowed to return to Kamakura, but he refused to compromise his principles, and made his third appeal to the nation to accept the Hokkekyo centric faith.

The Mongol armada was repulsed and finally scattered by a great storm which is known in Japanese history as the 'Kami Kaze' or wind of the Gods.

Nichiren perhaps felt that it would have been well for his country to have had a severer experience; he feared that the people might regard the victory as the result of rites which he deemed superstitious. He thought that the final triumph of his religion would come after a period of great calamities; for it was part of his philosophy that it was necessary for religious and social evils like physical illness to come to a head. Hereafter, he prophesied, there will arise a War, the greatest that ever was beneath the sun and moon, when all men will join with me the despised priest in reciting 'Namu Myoho Renge Kyo' (Is it possible that we who now live will see this?)

Having made three appeals to the nation, Nichiren retired for the last nine years to Mount Minobu in the neighbourhood of Fujiyama, where he spent his time in correspondence with his growing body of disciples, and in meditating and writing on the religion of the future.

More and more was he convinced that Japan was destined

to be a blessing to all nations and propagate Buddhism throughout the world.

Rising to transcendental heights under the inspiration of the Hokkekyo, Dai Shonon even looked forward to a visible inter-communion of worlds. When State law is assimilated to Buddhist law and the Kaidan, (religious centre) is established by imperial mandate, then will again dawn the golden age of the great kings of yore, and Brahma and Indra will descend into the sanctuary for initiation.

Most Buddhists have regarded Mappo, the Latter Law Age as the worst and darkest; not so Nichiren, on the contrary he regarded it as in some respects the best of the three periods, because its difficulties call forth the powers to strong men. One day of work in the world during Mappo is worth a hundred years of Gokuraku or Devaloka, wrote Nichiren, who was a strenuous philosopher and held views which would be approved by the most advanced thinkers of the world today.

Nichiren died at Minobu at the age of sixty, his iron strength exhausted by his exceptionally hard life. He faced his end calmly surrounded by his disciples and repeating the stanzas of Eternity from the Hokkekyo. His tomb is in lovely Minobu in the midst of gleaming temples where golden shrines glitter amidst splendours of black and real lacquer, marvels of beauty that bring a thrill of pride to the heart of every Buddhist.

Nichiren's physique was in keeping with his mind. His height of seven feet was remarkable in a Japanese, and his well shaped head, firm jaw and prominent almost Caucasian nose denoted the thinker and the inflexible man of action, whom not all the allurements or threats in the world could turn from the course which he deemed to be right.

To Nichiren we may with much more fitness apply the words of Carlyle about Danton, "no hollow Formalist, deceptive and self-deceptive, ghastly to the natural sense was this, but a very Man, ... fiery real, from the great fire bosom of nature herself."

NICHIREN'S TEACHING.

Before we consider the teaching of Nichiren, we must briefly review the Hokkeykyo or Lotus of the Good Law upon which his faith was founded.

The Hokkeykyo falls into two main divisions, the first thirteen chapters which are called Shakumon, and the latter part which is Honmon. Shakumon means literally, "Footsteps" Honmon means essential or fundamental.

There is also a subordinate threefold division, viz., Zen Ryozen E. or Mount Vulture Peak Meditation Assembly. Koku E. from Chapter X to XXII, which takes place on a transcendental plane, and Go Ryozen E, the second Assembly on Vulture Peak.

The book opens with the Buddha Seated on Vulture Peak surrounded by a vast assembly. A ray of light darts from His brow in which all the infinite world systems become visible, and the disciples behold Bodhisattas striving everywhere to help living beings, teaching, making gifts of life, limbs and possessions.

This Sutra is the Exposition of Infinity. Then follow parables such as the Burning House, a father has a large house which is in flames, his children are heedlessly playing within, so to persuade them to come forth he promises various gifts, but the father is better than his word, for he bestows on all of them magnificent bullock carts adorned with jewels. The house is the world, the children are living beings the father is the Buddha and the gifts are Supreme Perfect Enlightenment, for hitherto the disciples had believed that there were three vehicles, that of the Sravakas or bearers, the Engaku or Paccheka Buddhas, and the Bodhisattas but now the Buddha promises that any may attain the Bodhisatta path.

In the chapter "Ancient Devotion", Sakyamuni relates the history of a Buddha called Conqueror of Power and Wisdom who lived in a vast world far back in ages incalculable and Sakyamuni was one of His disciples.

In the tenth chapter appears a celestial stupa from which comes a voice exclaiming "Sadhu to the Buddha's discourses". The Buddha opens the shrine revealing the form of Taho Nyorai or Prabhutaratna Buddha who had entered Nirvana aeons before. His appearance is in fulfilment of His vow that whenever the Hokkeykyo was preached, His stupa should appear shining and glorious.

Sakyamuni seats Himself beside Taho, showing thereby the unity of past and present. The disciples range themselves around in a mandala the great Bodhisattas and Arahans nearest the Buddhas, the other disciples and devas on the outer circle. The whole earth is transfigured, and becomes a mass of jewels, celestial trees appear in every part, a rain of flowers falls, and the Buddhas from the remotest regions of space assemble at the Vulture Peak, which becomes a synthesis of all worlds even to infinity.

Fifty two Kalpas pass in the space of an afternoon for here we are outside time. We are shown the universe "Sub specie aeternitatis," all things are equalled, Devadutta is seen gaining Enlightenment, the Naga maiden Sagara offers a priceless jewel, to the Buddha, and all behold the dragon maiden become a Buddha in a crystalline world called Vimala.

The Buddha reveals that all the assembled Buddhas are Himself in the Dharmakaya, and there is not a spot in the entire universe where He has not renounced His life for the sake of living beings. Our Lord compares Himself to a warrior king who goes forth to war against Mara and His disciples are His army upon whom He will bestow His own diadem of Bodhi.

The disciples ask leave to proclaim the Hokkeykyo in the coming ages, vowing that they will gladly sacrifice life itself to do so. The Buddha refuses their request saying that this duty will fall to others. At this moment the earth seems to burst as under and from out of the fissures arise innumerable Bodhisattas who were abiding in the ether beneath the earth

and all headed by Vishishta Carita or Jogyo of whom Nichiren was an incarnation, come to Vulture to pay homage.

The Lord declares that He has Himself trained these Boddhisattas in the past, but the disciples cannot believe that the Buddha who attained Bodhi only forty five years before at Gaya could have trained this countless multitude, "it is as if a young man should claim to be the father of centenarians."

The Lord declares that He has Himself trained these most important, for herein the Buddha proclaims that He has truly been enlightened for countless ages, all the Buddhas are one, their Dharmakaya, Precious Diamond Cosmic Body (Japanese Hossin) their Sambhoga Kaya compensation Body, Japanese Hoshin, their Nirmanakaya or Manifestation, Japanese Keshin.

"Since I attained Buddhahood

Aeons have passed the number of which
Is beyond all measure hundreds and thousands
Of millions of billions and immeasurable
During this time I have constantly been

preaching truths

And leading innumerable beings to maturity
Thus innumerable aeons have passed, even

in the same way."

"And yet in reality I never vanish

But reveal truths by being eternally present".

This slight sketch of the Hokkekyo will enable us to understand Nichiren's system. The teaching consists of three parts ; Kai or morality by which we regulate our conduct, Jo, or meditation by which we compose our minds, and E. or learning by which we dispel delusion.

This three-fold system is called Sangaku. The Sangaku is dependent on the San Dai Hiko, or Three Great Intimate Laws, which are the groundwork of Nichiren's religion. These three fundamentals are Honzon, Daimoku, and Kaidan, that is the central object of Worship the sacred Title

and the Sacred Place of Initiation. Hon means origin and Son augustness (Zon is grammatical change for the sake of euphony).

Nichiren's Honzon is of course the mandala of the Hokkekyo. "demons behold the Ganges as fire, men see it as water, and devas as amrita". This is due solely to the difference of their respective karmas, though the water is one and the same. The blind do not perceive anything in the letters of the Hokkekyo the physical eyes of man see the letters, those who are content with self annihilation see therein emptiness, whereas the Bodhisatta realises therein inexhaustible truths and the enlightened perceive in each of the letters a golden body of the Lord Sakyamuni.

Why did Nichiren accord such supremacy to the Hokkekyo? Because therein the Lord says. "In this Sutra I have succinctly proclaimed all truths".

Doctrines which are contained in earlier sutras are expanded in the Hokkekyo; which in no way contravenes true Buddhism, thus "He the all wise God of Gods" (Theragatha) "Yea, all those seven Buddhas, Who were themselves the Body of the Law (Ibid).

He who sees Me sees the Dhamma" (Itivuttaka).

The exalted one knows knowing, sees seeing. He is the One Who has become enlightenment, He is the One Who has become truth; He is the One who has become Brahma, He is the instructor, the revealer, the One Who pours out good, the One Who gives immortality, the Lord of Dhamma, that is, the Tathagata" (Samyutta Nikaya). "He Vasestha whose faith in Tathagata is settled, rooted established, and firm...may well say: I am a veritable son of the Exalted One, born from His mouth, born of the Dhamma created by the Dhamma heir of the Dhamma. And why? Because these are names tantamount to Tathagata, Belonging to the Dhamma, and again, belonging to the highest, and again, one with the Dhamma, one with the highest (Digha Nikaya).

If Buddha is one with the Dhamma and the Dhamma is eternal, Buddha must be eternal also, and in asserting the eternity of His enlightenment in the Honmon, the Buddha is merely affirming His identity with the Dhamma. So Nichiren said, 'the truth contained in the Hinayana books is in no way different from that in the Mahayana books and Hokkekyo, therefore to read the Hinayana books is the same as to read the Mahayana and the Hokkekyo, and vice versa.' "If believers of the other scriptures would only adore the truth of the Hokkekyo they would acquire the principle of Mutual Participation. Then all other scriptures would be the Hokkekyo and vice versa."

Mutual Participation is the interrelation of all parts of the universe. We usually think of cause and effect in their time relation, but a phenomenon only gains its time significance when considered in relation to all co-existing phenomena because the Kosmos is like a vast web in which each part is related to every other. Buddhist philosophy has always insisted on the significance of co-relations, and this aspect is especially emphasized by Tendai, which Nichiren accepted implicitly on this subject.

The doctrines of anatta and anicca clearly imply a dynamic world view, the Buddhist teaching is not a static pantheism but a dynamic pluristic monism, which Dengyo called "the three thousand aspect, that is, ten stages of existence. (1) Naraka, (2) Preta, (3) Asura, (4) Animal, (5) Mankind, (6) Devas, (7) Sravaka, (8) Paccheka Buddha, (9) Bodhisattva (10) Buddha.

The categories from another group of ten viz., (1) Essence (2) Manifestation (3) Attribute (4) Potency (5) Function (6) Primary Cause (7) Secondary Cause (8) Effect (9) Retribution (10) The Union of the previous of nine. The multiple of these two groups of ten gives us one hundred and as each member of the ten states of birth possesses the ten categories we have a further multiple, one thousand, and lastly we have a group of three viz., any given plane of existence, its constituents, and

the living beings that compose it, thus giving us the three thousand. The Dhamma exists even though no Buddha arises to proclaim it, and everything in the universe is dhammata, even though unconscious of the fact.

From this angle the Dhamma is the true centre, therefore Nichiren said: "Ye shall have the Hokkekyo for Honzon". But the Dhamma remains a mere abstraction until it is realized by an All-Enlightened. Therefore Nichiren said, "Ye shall have the Lord Sakyamuni for Honzon. This is no contradiction, for without the Buddha the Dhamma would be unrealized and imperfect. So without the Dhamma no Buddha could be enlightened. These three are one, taught Nichiren, Sakyamuni the Hokkekyo and all living beings. The life and death of all living beings is the life and death of the Hokkekyo in its true essence." We know from the scriptures passim that all Lord Sakyamuni's disciples had been in relation with him in previous lives, Sariputta and Mogollana had prayed before Padumuttara Buddha that they might in future ages be the right and left hand disciples of a Buddha, and the Assurance granted by Padumuttara was fulfilled by Sakyamuni. Does not this show the fundamental unity of all Buddhas and of living beings in the Dharmakaya? Nichiren depicts the Honzon as the centre Sakyamuni and Taho Buddha representing present and past, between them the banner of the Hokkekyo representing the unity of the two, immediately below are ranged the great Bodhisattas looking to the Buddhas as the leaders in the war against evil, on the outer circles the disciples, devas, nagas, etc. Buddha is both the abstract Dhamma and its concrete embodiment, and by mutual participation of all beings He is in relation to all beings in the universe.

Since all things are dhammata the five elements of the universe are Buddha's Dharmakaya the skandhas of all living beings His sambhogakaya, the six senses of all beings His Nirmanakaya. This should be understood as a potentiality of our skandhas and senses, realized when we live our lives as

beings embodying the truth, for Nichiren was very careful to distinguish the Buddha in nature, or the potential Buddha and Buddha in realization, which is the conscious awakening of Bodhi within ourselves. He says in His Testimony common to all the Buddhas of the Three Ages: For in everything, in grasses and trees, in mountains and streams, even in earth and dust there are present the truths of existence of the realms of the Dharmadhatu or Hokkai which participate in one another while the sole road of the Lotus of Perfect Truth which is immanent in our own minds pervades the paradises of the ten quarters. All these fruits are inherent in our own mind, and the mind is in reality identical with the Tathagata of the primeval enlightenment.

Everything has three aspects, lakshana, particular manifestation, swabhava, becomings, swa rasa, particular quality. Now the quality of the Buddha is kosmic or universal. His swabhava is identical with the kosmos, and His manifestation is in the kosmos.

The Kokkekyo mandala includes and explains every phase of religion, we have theriolatry in the nagas, polytheism in the devas, monotheism in Brahma and the synthesis of all in the Buddha and the Hokkekyo. Pantheistic systems are wanting on the devotional side, monotheism leads to cruelty and intolerance, but in Buddhism alone we have the advantages of both. Mutual participation gives us the sublime unity of pantheism, and the Lord as embodied Dhamma affords an object of devotion.

But no matter how glorious our representation of the Honzon the Buddha remains a mere image unless we assimilate His qualities. Therefore besides the Honzon we have the Daimoku, or Sacred Title.

We have seen how Nichiren considered the Hokkekyo as the fundamental Dhamma embodying the truth of Buddhism, and therefore being the Golden Body of the Buddha, so we understand the mantra Namu Myoho Renge Kyo is not mere book-worship, for the sacred Title stands for all the qualities

of Buddha and implies five Profound significations *viz.*, the Title, the Entity, the Principle, the Efficiency, the Doctrine.

We cannot think of anything apart from its name, therefore the sacred Title embodies all the qualities of Buddha. Nichiren wrote "Therefore, if we can perceive that it is not the mere title of the Book, but our substance and nature as Myohorengekyo then our own selves are equivalent to the Hokkekyo, and we know that we are the Buddha whose Three Aspects are united into One; because Buddha manifested our true substance in the Hokkekyo". In this sect the mantra must be uttered with faith, for Nichiren declared that faith was like the confidence existing between parent and child, or husband and wife. By the constant utterance of Namu Myoho rengekyo we manifest our faith, induce self-intuition, ecstasy, render our minds one pointed to awaken Bodhi, stimulate our enthusiasm and realization of our destiny to become Buddha.

To change our minds and bodies into Namu Myohorengekyo is like changing lead to gold, for when we utter the mantra we are expressing our fervent desire to possess all the virtues set forth in the Hokkekyo and we can then truly say "we are veritable sons of the Tathagata, as Nichiren says, "Our sleeves are wet with tears until we see that gracious Figure which says 'I am thy Father', that is, when we awaken to the sorrow and futility of samsara we experience grief and despair, but when our minds are changed to Namu Myohorengekyo life has a purpose, we henceforth fight beside Buddha against the force of evil; we must remember the simile in the Hokkekyo of Buddha as the warrior king, and understand that His lover is an austere lover and that our practice may lead to suffering or perhaps death; as Nichiren says "Live your life through as the one who embodies the Truth and go on without hesitation as a kinsman of Nichiren. If you are one in faith with Nichiren, you are one of the saints out of the earth, if you are destined to be such how can you doubt that you are the disciple of the Lord Sakyamuni

from all eternity? (We must remember that Nichiren believed himself to be the incarnation of Jogyo Dai Bosatsu, the leader of the saints out of the earth, and therefore the teacher *par excellence* of the Hokkekyo in the Latter Age). Every act of our lives should be the practice of the sacred Title, as Nichiren bade a samurai follower regard the service of his Lord as the practice of Namu Myohorengekyo.

The philosophic theory of the Honzon and the individual practice of Namu Myohorengekyo was not sufficient. Mahayana always aims at universal salvation, therefore as the third fundamental of Nichiren's teaching we have the Kaidan, the land or centre of the Kingdom of Buddha.

We know there are places where Buddhas appear and others where they do not owing to lack of karmic affinity, thus before Sakyamuni descended from Tushita Heaven to incarnate in this world, He considered what country would be appropriate, and He chose India. Nichiren comments on this that Buddhism arose in India, the Land of the Moon, and spread to Japan, the Land of the Sun, from whence it will return westward again in the Latter Age. We have already mentioned that the Kaidan would be established in Japan as a cosmic centre founding his belief on the prophecies of Indian and Chinese sages and also the capacity of the Japanese people for the Mahayana.

The Pure Land for Nichiren was not a world situated at some infinitely remote distance, but a spiritual realm to be realized wherever there were faithful Buddhists, a belief founded on the Koku E section of Hokkekyo where the Pure Land is represented as pervading this plane like a higher dimension and manifested by the power of Buddha.

The Pure Land, said Nichiren, is harmony between existence and its stage, or in modern parlance, the complete harmonious interaction of the subjective and objective. Hence Nichiren's ideal is complete harmony in all relations of life, and it can be realized even on this earth. It is this feature of Nichiren's teaching that makes him so modern.

The modern man has little patience with a religion which abandons this world as hopeless and promises perfection in some world infinitely remote, the existence of which is problematical. Such a belief seems to the modern mind a mere escape and avoiding the issue, the best modern thinkers would heartily agree with Nichiren's saying, 'one day of work in this world of Mappo is worth a hundred years of paradise'.

Equally modern is Nichiren's method of SHABA SOKU FAKKO DO realizing the Pure Land in this world. The Pure Land is not something that will be sent down miraculously from the skies, it can only come by the combined efforts of all humanity working not with a view to selfish and predatory gain, but in the spirit of service, as Nichiren would say, reading the Hokkekyo with flesh and blood, 'making our daily occupations the practice of Namu Myohorengekyo'.

Nichirenschu or the sect of Nichiren counts its adherents by millions, it is found wherever the Japanese have gone. Many Japanese army officers are Nichirenschu men, for Nichirenschu like its founder has always been combative. Kato Kiyomasa one of the warrior saints of Buddhism and determined enemy of Portuguese Xteonity, who lived some three hundred years ago was a devout adherent of Nichirenschu, and had Namu Myohorengekyo emblazoned on his war banners.

In modern times, Nichirenschu has produced prominent men like the late Chigaku Takayawa, the Nietzsche of modern Japan, scholars like Professors Anesaki and Satomi, and social workers like Messrs Honda and Tandka. Tandka is almost a second Nichiren. He aims at bringing religion to bear on pressing modern problems, and promotes co-operative industrial enterprises.

The prophecy of Dai Shonin that Buddhism would return from Japan to India is nearing fulfilment as a Nichirenschu temple has been started in Calcutta and no less a person than Mahatma Gandhi has shown great interest in Nichirenschu.

It may well be that Mahatmaji is one of the saints out of the earth!

Many modern Japanese activities are in the spirit of Nichiren, even those which it is the fashion to condemn.

Nichiren wrote: "Know Ye, that when these Bodhi-sattvas act in accordance with the positive instruction, they will appear as wise kings and attack foolish kings in order to instruct them. Japan is not a destroyer but a preserver and restorer.

Lord Buddha in His Infinite Wisdom advised that to plant trees, dig wells and construct conduits, was a great merit, but Koreans completely ignoring this wise advice had denuded their hills of timber so that every rainfall washed away soil, leaving bare rock, even in the valleys timber was being recklessly destroyed and in a few centuries Korea must have become a desert, a fate from which the Japanese have saved it by extensive afforestation.

The Japanese have been subjected to the most virulent abuse for their policy in Manchukuo, in reality they have rescued that country from anarchy, replaced a so-called republic by a stable government under an emperor of its ancient house, who is reigning in accordance with the Wang Tao or princely way of ancient Chinese philosophy.

Under this regime the old culture is being revived, the magnificent lama temples at Jehol which were falling into ruin under the former anarchy, are being restored, and all sects of Japanese Buddhists including of course Nichirensu are actively at work promoting Buddhism in the country.

In conclusion, the value of Nichiren's teaching to the modern world is incontestable, for it meets our chief need,—a religion to harmonize all aspects of life and a manly vigour in co-operating with the Buddha in His contest against evil in every shape.

If any be at times tempted to despair of goodness and the future of humanity or to degenerate into a sickly

impotent sentimentalism, Nichiren's teaching is the tonic they need to brace them to go forward, live their life as one embodying the truth, and surely our great Commander, Who is the Buddha Himself will bestow the precious jewel of Bodhi.

In the midst of struggles and difficulties let us all say with Nichiren :

Masses of cloud and thickening fog
Heaping upon me and shrouding the world
Let them be dispelled by a freshening breeze
The wind that perpetually blows from Vulture Peak
Whence steams forth the act of eternal Truth.

(Professor Anesaki's translation).

BOOK REVIEW

THE SAGA OF THE KINGS OF KASHMIR.

A REVIEW BY ANAGARIKA B. GOVINDA

"River of Kings" (Rājataranginī), translated from the original Sanskrit of Kalhana with an Introduction, Notes, Appendices, Index, etc. by Ranjit Sitaram Pandit, with a foreword by Jawaharlal Nehru. Publishers: The Indian Press, Ltd., Allahabad, 1935. 645 pages, 40,7825 slokas, 36 illustrations. Price Rs. 18/-.

Like the Mahabharata the "River of Kings" is the poetical attempt to record the history and the cultural conditions of a country in a great style. The work was written in Sanskrit slokas in the middle of the 12th century A.D. by the Kashmiri poet Kalhana. The Buddhist symbol of life as a continuous stream in which the waves represent the rise and fall of the transitory forms of existence, may have been in his mind when giving the name "Rājataranginī" to his masterpiece. Taranga

means "wave", and thus the eight cantos of the poem are compared to waves which together form the river of the kings of Kashmir.

Rājataranginī is a monumental work in every respect. It is monumental as a poetical and historical document and equally so as a piece of scholarly and literary achievement. The translator has not only mastered the difficulties of the original Sanskrit, but has been able to render the work in beautiful prose in English enriching it by numerous notes and appendices, which in themselves are so instructive that they could form an independent book. The appendices deal with the following subjects. The chronology of Kalhana, meaning and development of the hunger-strike ; the legends of Samudra-Manthana and Gangāavatarana ; Sanskrit as the language of international communication ; names of women occurring in Rājataranginī ; list of poets and scholars mentioned by Kalhana ; list of political and other terms used by Kalhana ; importance of the horse in the Middle Ages ; Gandhara and its influence on Kashmir and India ; Hindu armour and costume ; subsequent history.

The annotations which accompany the translation are equally important and reflect the cultured mind of the translator whose vast knowledge of old and modern literature, combined with a strong historical sense, makes it possible to find parallels and examples in all spheres of life and thought. Thus even those parts of the text, which might tax the patience of the average reader, have been made fascinating.

R. S. Pandit proves to be a historian in the best sense by making us forget history as a matter of the past and by showing us the actuality of its ever-present forces. Therefore "every generation must rewrite history", as pandit beautifully says in his 'invitation' which opens the eyes of the reader to the precious gems in the "River of Kings".

The poem gives us a vivid picture of society, relates great political events, court intrigues and bloody feuds, interspersed with delightful love stories, religious and philosophical reflections, and the treatment of problems which up to the

present day move the mind of the public: problems concerning untouchability, hunger-strike, relations between the sexes, inter-caste marriage, terrorist crime, etc.

About the origin and meaning of the hunger-strike we find some very illuminating notes in Appendix B, which is of special interest to Buddhist readers.

"The Western view about the hunger-strike is that it is a method of coercion. The Indian view has been that a hunger-striker desired not to coerce but to change the heart of the oppressor or the recalcitrant. The hunger-striker was ready to lay down his life in a non-violent manner in order to draw attention to a glaring evil or act of gross injustice. That the motive of the hunger-striker is not coercion although it may well be the result of his act and that the psychological urge which impels him to hunger-strike is different has been explained by Mahatma Gandhi for whose view we find a support in Rājataranginī. K. cites a case where the King himself is on hunger-strike in a temple to seek light and guidance from the deity and as a penance for his own failure to do justice. There is no doubt that the force of public opinion was a mighty one in K.'s time and the rulers recognised their responsibility to the people for acts of state."

It is not unreasonable to suppose that hunger-strike in Kashmir grew out of Buddhist ideals of self-sacrifice and non-violence. The Buddhist Jātakas are fond of relating stories of sacrifice of self to relieve the misery and pain of others. Kalhana relates the story of King Jalauka which is reminiscent of the famous story of Śibi Jātaka.

In the middle of the seventh century Kathiawad, the native land of Mahatma Gandhi, produced a Buddhist Saint, Śāntideva, whose hymns are now available in the charming translation of M. Finot. Śāntideva was the son of a Ruling Prince in Kathiawad. On the day of his Abhiṣeka for the coronation the Bodhisattva Mañjuśrī, it is said, appeared before him and the prince renouncing his rights and privileges became

a monk and retired to the woods. M. Finot thus translates his hymns :—

“O that I might become for all beings the soother of pain !”

“O that I might be for all of them that ail, the remedy, the physician, the nurse, until the disappearance of illness !”

“O that by raining down food and drink I might sooth the pangs of hunger and thirst, and that in times of famine I might myself become drink and food !”

“O that I might be for the poor an inexhaustible treasure !”

“All my incarnations to come, all my goods, all my merits past, present and future, I renounce with indifference, that so the end of all beings may be attained !”

“I give up my body to all beings to do what they will. Let them always strike it, treat it with despite, cover it with dust. Let them make of my body a plaything, a thing of mockery and jesting. I have given them my body. What matters it to me ! Let them make it do whatever may please them. If their hearts are worth against me and bear me ill-will, let this help me to bring about the ends of all. May those who calumniate me, harm me, and jeer at me, may these and all the others win the Bodhi !”

Kalhana describes the Boddhisattvas as follows :—

“In this world beginning from the blessed Lord of the worlds some few persons have conquered sorrow, know them to be Bodhisattvas.” “Against even a wrong-doer they do not grow angered but through forgiveness return good for evil ; they who desire enlightenment not for self alone are bent on the salvation of the world.”

Buddhist ideals of charity and love of living beings led Śāntideva in his 'journey towards the Light' to sing with fervour as follows :—

"This insignificant particle which causes to arise in us the virtues of a Buddha is present in all creatures, and it is by reason of this Presence that all creatures are to be revered."

"Moreover, that other means have we of acquitting ourselves towards the Buddhas, those sincere friends and incomparable benefactors, than to please creatures?"

"For creatures they lacerate their bodies, they enter into hell. What is done for creatures is also done for them. Therefore we must do good even to our worst enemies."

"Seeing that our masters devote themselves unreservedly to their children's welfare, how could I, even I show these sons of our masters pride instead of the humility of a slave?"

"From to-day therefore in order to please the Buddhas with my whole soul I make myself a servitor of the world. May the mass of mankind set its foot on my head and kill me, if so be that the Protector of the world is satisfied!"

"To serve the creatures is to serve the Buddhas, it is to realise my end, to eliminate pain from the world, it is the vow by which I bind myself!"

"If the suffering of many is to cease by the suffering of a single one, the latter must invite it out of compassion for others and for himself."

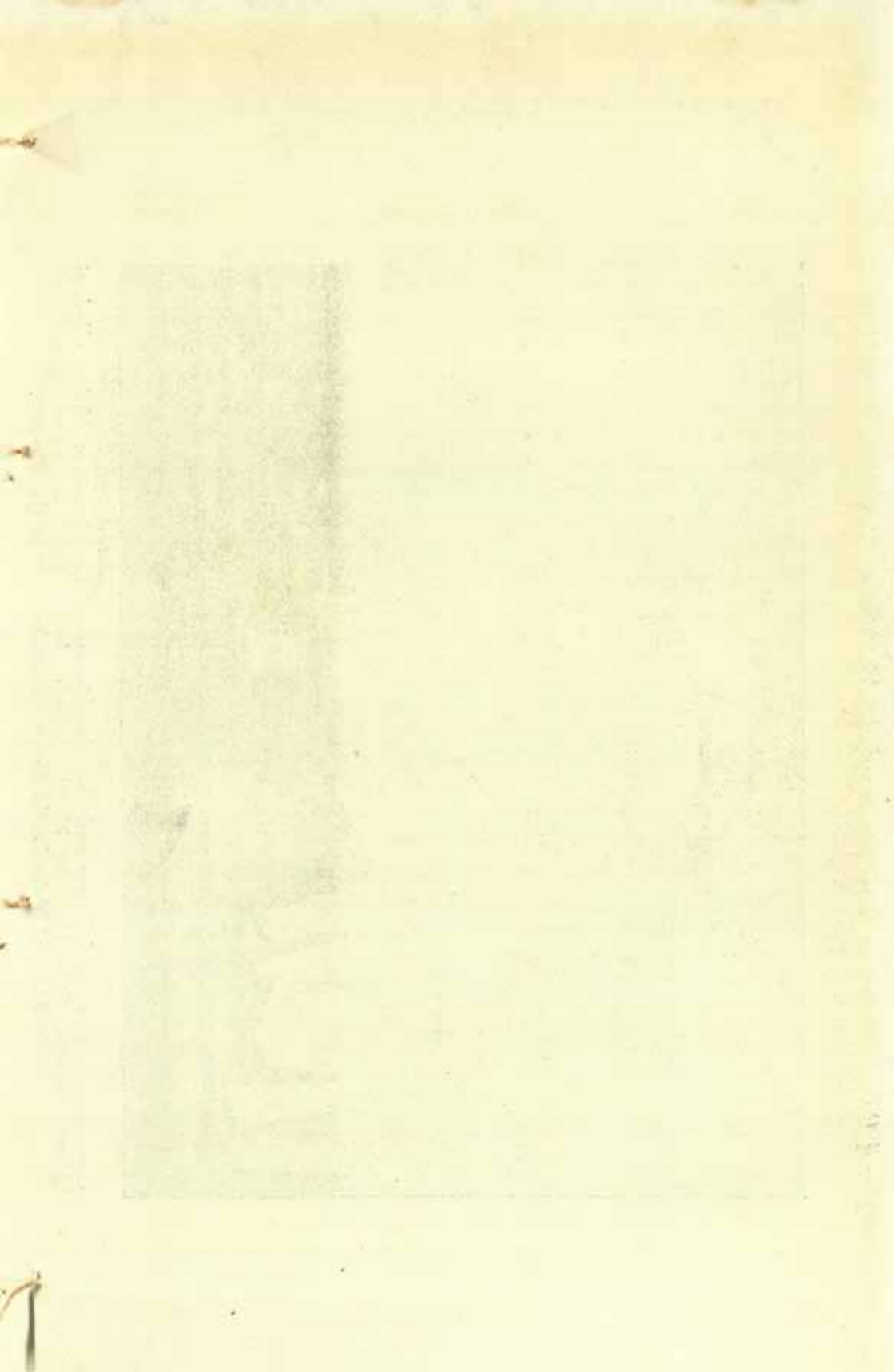
"Buddhism was absorbed in the later philosophic systems of Kashmir but the principle of self-sacrifice remained as the spring of action."

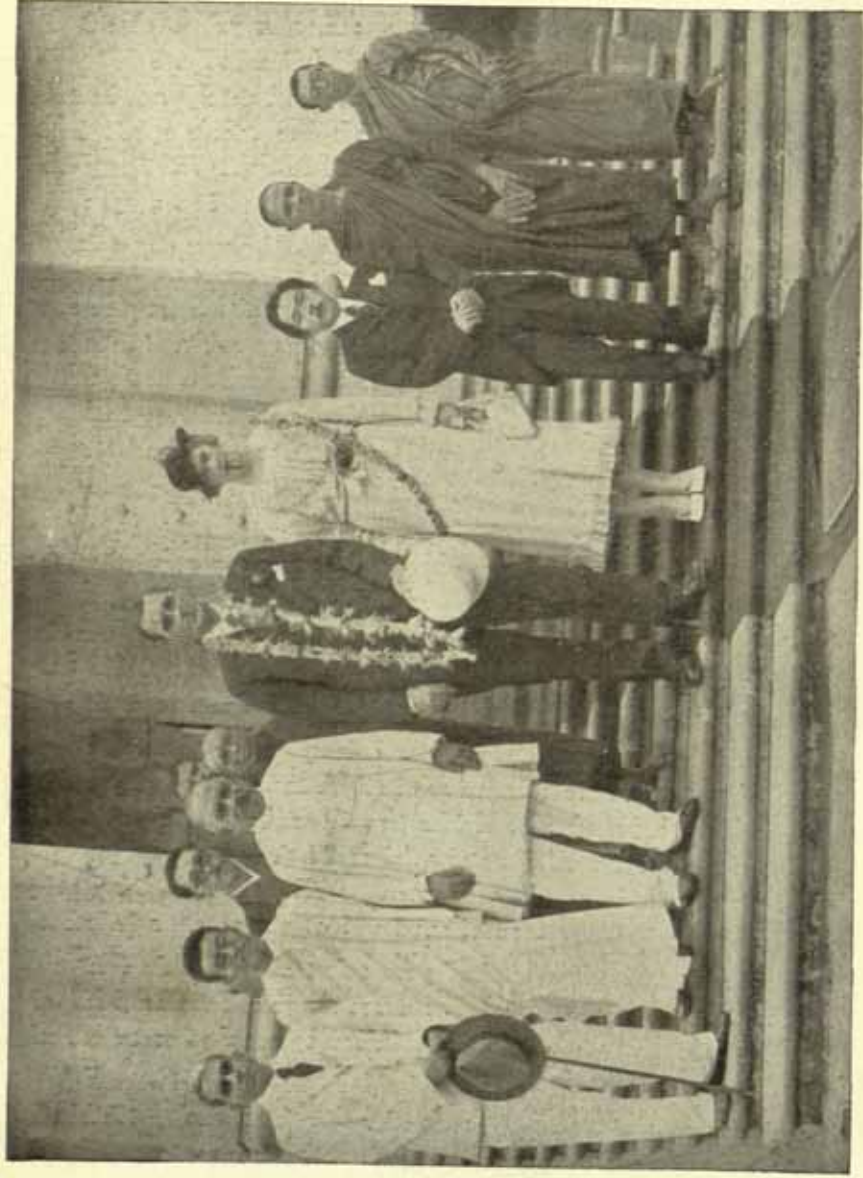
Also with regard to the social position of women Buddhist influence persisted for a long time. According to Kalhana's description women played an important rôle in politics, they "were free, owned immovable property, managed their own estates, and even fought at the head of their troops. Buddhism, no doubt, accounted for the superior status of women which

they still retain wherever Buddhism survives as in Burma, Kashmir state and its neighbouring hills." (p. XXXIII).

Many other interesting remarks and historical facts concerning Buddhism can be found in the Pandit's notes as well as in Kalhana's poem. In the first Taranga the great philosopher Nāgārjuna is mentioned as "the wise Bodhisattva, the protector of the Buddhists who predominated in the land during that era". Sadarhadvana, according to Kalhana the site of Nāgārjuna's residence, which has been identified with the modern Harwan near the Shalimar garden, was excavated in 1925. A colour reproduction of a beautiful banner representing Nāgārjuna, which was brought by Bhikkhu Rahula from Tibet, has been chosen as frontis-piece for the book. Besides it there are more than two dozen half-tone plates illustrating some of the most important archaeological finds and excavations of Kashmir.

The excellent printing, the good arrangement of matter, and the beautiful binding of the book are specially to be mentioned. The Allahabad Law Journal Press is to be congratulated on having achieved such a perfect work which shows that Indian printing and book-binding are able to compete with the most advanced countries of the world. It may be remembered that Bhikkhu Rahula Sankrityayana's Hindi translations of Majjhima-Nikāya and Vinaya Pitaka were printed by the same press.





Their Excellencies the Viceroy and the Marchioness of Linlithgow at Mulagandhakuti Vihara, Sarnath. The Hon. Sir M. N. Mukerji, Acting Chief Justice of Bengal and President of Maha Bodhi Society is on the right of the Viceroy.

NOTES AND NEWS

The Viceroy and the Marchioness of Linlithgow at Mahabodhi Society, Sarnath.

Their Excellencies the Viceroy and the Marchioness of Linlithgow paid a visit to the Mulagandha Kuti Vihara on August 1.

On account of the Secretary's absence in Ceylon Justice Sir M. N. Mukerji and Mr. T. Vimalananda went to Sarnath for the reception of the distinguished visitors.

Their Excellencies arrived at 4-30 p.m. and were received by Sir M. N. Mukherji. Mr. Panna Lal Commissioner of the Benares Division later introduced Mr. K. Nosu, Mr. T. Vimalananda and others to His Excellency the Viceroy. Their Excellencies were garlanded. On reaching the shrine His Excellency the Viceroy and the Marchioness of Linlithgow took off their shoes and entered the Shrine Hall where the frescoes were explained by Rev. Ananda.

The Bhikkhus chanted a hymn of welcome in honour of Their Excellencies. The hymn, printed on parchment with gold borders, was presented in a silver casket to His Excellency the Viceroy along with a pamphlet containing several reproductions of the frescoes together with a short introduction, giving particulars about Lord Buddha's life, the sanctity of the Deer Park and a history of the frescoes. A pamphlet dealing with the work and object of the International Buddhist University Association was also presented along with a volume of Mahabodhi Journals. His Excellency admired the Vihar as "a fine piece of structure."

A group photo of Their Excellency the Viceroy and the Marchioness of Linlithgow and the members of the Mahabodhi Society was taken on the steps of the Mulagandha Kuti Vihara.

The welcome verses presented to His Excellency conclude in the following manner :

"The All-Merciful Buddha showed the way to salvation out of the cycle of sorrowful existences where old age, death, and bereavement are the cause of universal despair. May the great Viceroy live long as a Boddisatta conferring happiness upon all !

"Our Master came to this Isipatana at Sarnath soon after His Enlignment and preached the "Dhammacakka sutta," the unique, the incomparable sermon for the good of men and gods. May the great sanctity and holiness of the ancient Deer Park confer length of day and happiness on our distinguished visitors, the Lord and Lady Linlithgow."



Srimati Mallika Upasika Passes Away.

Srimati Mallika Upasika, mother of the late Sri Devamitta Dammapala passed away after a short illness at her residence in Colombo on the 26th July last. She was 90 years of age at the time of her death.

Srimati Mallika Upasika was a pious lady whose liberality placed her in the front rank of the benefactors of the Singhalese Society. The Mallika Nivasa which was founded by her in Colombo as a hospital specially intended for Buddhist monks along with a home for widows, also founded by her, are enduring monuments to her beneficence.

She visited India twice on pilgrimage, the last time being in 1914, when she spent some months in this country, touring in the sacred places of Buddhist history.

The original plot of land at Sarnath out of which the Buddhist colony has grown in subsequent years was acquired by the money received as donation from the late Upasika.

The Upasika was interested in all progressive movements for the uplift of women in her country.

She effected an important reform in the dress used by women in Ceylon. The fashion in her youth was all for gown and skirts. She fought against this prevailing practice among her country women and with the help of her son Sri Devamitta Dhammapala she succeeded in turning the tide in favour of the Sari which has now practically replaced the Western clothes once in universal use. The Upasika exercised a shaping influence on her son Sri Devamitta who to the last obeyed her wishes and honoured her as a guide and inspiration in his life. In his youth Sri Devamitta was put to school with some Christian missionaries. The influence was unsuitable for his growth. It was at this time that his mother came forward to his rescue and sent him to Kelaniya where he found congenial atmosphere among Buddhist priests. In her death Ceylon lost one who had contributed in many ways towards the welfare of her people.

She was mother of four sons and a daughter, all of whom had predeceased her. Her sons were Devamitta Dhammapala, E. Hewavitarane, S. Hewavitarane and C. A. Hewavitarane. These four men were the ornaments of the Singhalese Society. E. Hewavitarane was pre-eminent in the field of business, and was a patriot who ended his life in goal when he was still a young man. S. Hewavitarane who was a widely read man, distinguished for his great culture, is still remembered for his munificence. He bequeathed an extensive estate for the purpose of bringing out a complete edition of the Tripitakas with commentary in Singhalese characters. The work which has already been published is complete in 40 Volumes. C. A. Hewavitarane was an M.D. of London University. He reorganised the Vidyodaya Oriental College which now ranks as the highest seat of Pali studies in the world. His services are also memorable in connexion with educational reform in Ceylon. He wanted that education should find its anchorage in the national ideal of the people. His work was an inspiration to many of his countrymen who still continue the reform which he had begun.

The Upasika's funeral was held on the 30th of July and was attended by Sir D. B. Jayatilaka, the Hon. C. W. W. Kanangara, the Hon. W. A. de Silva, the Hon. S. W. D. R. Bandaranayaka, Sj. Devapriya Valisinha, and all the leaders of Ceylon public.

* * * *

Discovery of Buddhist Treasures.

Buried treasure has been unearthed at an old Buddhist Temple at Kongoda, a village in the Kurunegala District. The treasure consists of:—

- (1) Two golden images of the Buddha and ten others in other metals.
- (2) Two shrines.
- (3) Three relics encased in a silver receptacle.
- (4) Two bowls of the size of finger-bowls, with lids, one of them ornamented with stripes of fine gold work and studded with gems.
- (5) Some old Dutch Coins, one of them is dated 1815, its value being marked "Ceylon one stiver."

The name of the temple is the Bodhirajaramaya.

Kongoda is four miles from Mukandura on the Negombo-Kurunegala Road.

Large numbers of devout Buddhists are flocking to the temple to view the relics which are exposed every day.—
(*Ceylon Daily News*, July 16, 1936.)

FINANCIAL

Statement of Income and Expenditure of the Maha-Bodhi Society for the month of May, 1936.

RECEIPTS.		EXPENDITURE.	
<i>Sarnath Centre.</i>		<i>Sarnath Centre.</i>	
Vihara a/c.	Rs. A. P.	Vihara a/c.	Rs. A. P.
Charity Box Collection ...	148 11 3	Durwan's salary ...	18 12 0
Y. Nagashimi's donation ...	20 0 0	Frescoes Opening Expenses ...	55 14 6
Book Agency a/c. Sales ...	42 3 0	Candles, Incense etc. ...	12 0 0
Refund of Postage	4 8 3	Book Agency a/c. Cards, Stamps etc.	1 7 3
Sarnath Institute a/c. K. Nosu for Priests and Boys sweets	20 0 0	M. V. K. Garden a/c. Salaries ...	31 0 0
		Miscellaneous ...	14 0
		Sarnath Institute a/c. Railway fare etc. to Priests ...	20 8 0
		Salaries ...	12 12 0
		Stationery, Medicine, Carriage, etc.	17 3 3
		Food a/c. ...	102 9 6
Sarnath M.B.S. a/c. Sale of mango crop	60 0 0	M. B. S. Sarnath a/c. Railway fare and Expense on way Calcutta — Benares — Calcutta ...	23 3 0
Sale of Grass ...	9 0 0	Railway fare and Expenses from Colombo to Benares	77 12 0
Granthamala Fee	0 8 0	Salaries ...	2 0 0
		Postage & Telegram	5 1 0
M. B. Journal a/c. Subscription ...	33 12 0	Miscellaneous ...	6 1 3
		Lucknow Trip Expenses ...	39 2 9
M. B. Vidyalaya a/c. Bahajis Donation ...	50 0 0	Sripal a/c. ...	11 14 0
		M. B. Vidyalaya a/c. Salaries ...	169 8 0
Free School a/c. Grant for April ...	20 0 0	Miscellaneous ...	14 1 9
		Free School a/c. Salaries ...	66 0 0
Carried over Rs. 408 10 6		Carried over Rs. 687 12 3	

RECEIPTS.

Calcutta Centre.

	Rs.	A.	P.
Brought forward	Rs. 408	10	6
Dharmaduta a/c.			
Subscriptions	...	13	11 0
M. B. S. a/c.			
B. S. Chohan for Admission fee and Membership fee	...	10	0 0
Teokhay Cheang for Membership fee	...	25	0 0
Charity Box	...	18	15 0
House rent	...	67	8 0
Hall rent	...	13	0 0
Telephone	...	2	0 0
Wesak a/c.	...	384	7 0
Books a/c.	...	18	11 0
M. B. J. a/c.			
Subscription	...	70	12 0
Advertisement	...	24	0 0

 TOTAL ... 1,054 12 6

EXPENDITURE.

Calcutta Centre.

	Rs.	A.	P.
Brought forward	Rs. 687	12	3
Sweets etc. to Boys	...	6	4 0
Dharmaduta a/c.			
Stamps	...	5	8 0
Printing	...	50	0 0
Sarnath Dispensary a/c.			
Furniture etc.	...	33	8 0
Sadananda's a/c.	...	14	14 0
Buddhagaya a/c.	...	11	8 0
Malabar a/c.	...	21	14 0
Delhi Vihara a/c.	...	37	4 3
Brahmachari Govinda's a/c.	...	50	0 0
Calcutta a/c.			
Pension on a/c.	...	8	0 0
Postage & Telegrams	...	22	0 3
Charity	...	1	8 0
Half-yearly Subscription to A. B. Patrika	...	3	0 0
Tram, Taxi, Cooli, Soap and Dusters etc.	...	27	0 3
Stationary etc.	...	16	7 9
Telephone bill	...	16	14 0
Rev. Piyaratne for Passage fare and Expenses	...	45	7 0
Rev. Metteya a/c.	...	17	1 0
Rev. D. Sasanasiri a/c.	...	2	1 9
Gaya a/c.	...	43	8 0
Library a/c.	...	6	4 0
Repairs a/c.	...	19	0 0
Salary and Allowance	...	90	8 0
Railway fare etc. to Sarnath	...	30	0 0
Probate a/c.	...	146	0 0
Medical Books	...	13	0 0
Sarnath Clerk	...	130	0 0
Food a/c.	...	108	4 3
Wesak a/c.	...	178	3 0
Book Agency a/c.	...	355	8 6
M. B. J. a/c.			
Stamp	...	61	5 6
Printing	...	102	0 0
Paper	...	93	12 0
Block	...	25	0 0

 TOTAL ... 2,480 5 9



THE MAHA-BODHI

FOUNDED BY THE ANAGARIKA H. DHARMAPALA
IN MAY 1892.

अथ भिक्षुदे चारिकं बहुजनहिताय बहुजनसुखाय लोकानुकम्पाय अथाय
हिताय सुखाय दीवमनुत्तमानं । देसिथ भिक्षुदे अथा' आदि कल्याणं मज्झे कल्याणं
परिशोभान कल्याणं सारवं सुव्यवृत्तं केवलपरिपुष्कं परिसुद्धं ब्रह्मचरियं पक्कामिदं ।

"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."—MAHAVAGGA, VINAYA PITAKA.

Vol. 44.]

SEPTEMBER, B. E. 2480
C. E. 1936

[No. 9.

COMMON PREJUDICES AGAINST BUDDHISM

BY NYĀNAKHETTO

I wish to remark that this short essay embodying a refutation of some of the often-raised accusations against Buddhism, is written from the standpoint of the Theravada school, *i.e.*, the most ancient form of original Buddhism preserved for us in Pāli, and still surviving in the Buddhist countries of southern Asia. It is desirable to interpret Buddhism correctly at a time when in the West it has become a sort of mania to obscure in a most amateurish manner the original purity of the Buddhist doctrine by trying to reconcile a superficially understood and theosophically diluted Buddhism

with western views. In quoting with preference from Goethe, Schopenhauer, Nietzsche, and others, it is necessary to remember that in the mental domain purity and delimitation of concepts are essential, and that only the combining of the genuine with the genuine may bear fruit, never a mixing up of a great variety of things. In the mental domain nothing can be properly handed down if not by a true and correct tradition, nothing correctly taught if not by the words of its first promulgator.

I.

When at the close of last century the enormous figure of the Buddha, and His doctrine rose on the Eastern horizon of Europe, at first dimly and indistinctly, but gradually becoming clearer and lighter, some foresaw the 'revaluation of all values' and began, willingly converted, to move towards the dawning light in order to get to the fountain-head. Others, however, 'ensnared in the net and meshes of opinions' and inimical to Buddhism, did not rest till they had supplied Buddhism with such handy labels as Pessimism, Nihilism and Quietism and so on. Others again, with great enthusiasm but too little acquaintance with the original texts, filled volumes with more or less their own ideas and speculations about the Buddha's doctrine. But in spite of all these, the light rose ever triumphantly higher till it shone to all who could stand the sight of Truth.

II.

The misleading assertion again and again made in books and lectures that Buddhism, having its origin in the Orient, was made only for the Orient and suitable only to eastern countries, may be answered with the question whether Kant's philosophy is good only for Eastern Prussia, whether the 47th proposition of the first book of Euclid was merely meant for Sicily. Is Truth not really characterised by its being

independent of space and time, even independent of its promulgator himself?

"Whether, O Monks, Perfect Ones appear in the world, or whether Perfect Ones do not appear in the world, it still remains a firm condition, an immutable fact and fixed law: that all formations are impermanent, that all formations are subject to suffering, that everything is not-self." *Anguttara III.*

"Suffering and deliverance from suffering" that is what the Buddha has explained to the world, and wherever men are born, grow old and die, be it in the East or in the West, there the Buddha Word of the Buddha may be listened to and followed.

"Of deathlessness, lo! I disclose the portals.

Ye that have ears come, hearken and believe! . . .

"In this blind world I go to sound

The throbbing drum of deathlessness."

III.

As the further prejudices are all due to the misunderstanding, or imperfect understanding, of the four Noble Truths, the quintessence of Buddhism, I shall give here a short outline of their contents.

The first Noble Truth teaches that all those manifold possible forms or phenomena of existence summed up by the Buddha in the so-called 5 groups—corporeality, feeling, perception, mental formations, consciousness—are in a continual flux, and that there is nothing which is stable or immutable, and that thus this whole process of existence in its last analysis is unsatisfactory and miserable.

The second Noble Truth teaches how all the various forms of this impermanent, unsatisfactory and impersonal process of existence, consisting in a continuously rising and passing away of mere phenomena, is rooted in Self-illusion and Thirst for existence, and that everything in this seemingly endless process is subject to the law of Dependent Origination.

The third Noble Truth teaches that, by overcoming self-delusion and thirst for existence, this beginningless process of existence with all its woe and suffering will reach extinction (*nibbāna*) and come to an end, and no new re-birth, old age, death and suffering will there be again :

“This, verily, O Monks, is the highest holiest peace : appeasement of greed, hatred and delusion. This, verily, is the highest holiest wisdom : to know that all suffering has passed away. He truly has found a freedom firm and inviolable”.
Majjhima No. 140.

The fourth Noble Truth teaches that it is the Noble Eight-fold Path that leads to the penetration of the true nature of existence (1st truth), to the overcoming of delusion and craving (2nd truth), and hence to the realization of the end of suffering, Nibbana (3rd truth). It is the path of Wisdom : (1) right understanding, (2) right-mindedness ; of Morality, (3) right speech, (4) right action, (5) right livelihood ; of Mental Training, (6) right effort, (7) right attentiveness, (8) right concentration.

IV.

If the Buddha had only shown suffering, the often-raised charge of Pessimism would be fully justified. But the Buddha did also explain its origin, its extinction and the way to its overcoming. And he expressly said that he had made known “not only the fact of suffering but also the deliverance therefrom”. In that respect one would rather be justified in calling BUDDHISM the boldest optimism ever proclaimed to the world. In fact, anyone with even a mere cursory knowledge of the Buddhist texts will have found in them many passages in which the inward joy and happiness are emphasized as an absolutely necessary precondition for mental peace and moral progress, and in which gloominess and discontentedness of mind are regarded as immoral, and as great obstacles in the path to inner purity and emancipation of heart. Even when, after those six years of hard bodily mortifications, the Buddha remembered that once, in his boyhood, he had attained that joy and rapture

of the first trance, he confessed: "This, truly, is the way to enlightenment; why should I fear such joy and happiness, aloof from sensual desires, aloof from evil things?" And he partook again of solid food to regain strength "in order to reach again that state of happiness". And of the time after attaining full Enlightenment in the holy night at Uruvela, it is said: "At that time the Blessed One was seated down, with legs crossed, whilst enjoying the bliss of liberation". In this way inward joy and happiness become the marks of progress. The more man frees himself from the impulses of ill-humour, ill-feeling, ill-will, grudge and hate, which all are rooted in the illusory idea of a separate ego-entity, the more cheerful, more contented and happier he will be. And the more this inward happiness is growing, the more refined and sublimated it will be, until at last it is transformed into that "smile of the smiling look" of the One delighted in truth, that mild serenity which, far aloof from the ways and doings of the world, above pleasure and displeasure, calm and peaceful, shines forth from the face of the Blessed One.

V.

The assertion that Buddhism as final goal taught the annihilation of personality, or the self, at death is based on the misunderstanding of the third Noble Truth, and was made even during the Buddha's lifetime: "A nihilist is the ascetic Gotama who teaches the way to the annihilation, destruction and extinction of the actual personality."

Thereupon the answer of the Buddha: "What suffering is, O Monks, did I teach you, and what the deliverance of suffering is." And further: "In one respect, Siha, one may rightly call me a teacher of annihilation, because I teach the annihilation of greed, hatred and delusion, the annihilation of the manifold evil, unwholesome things. In this respect one may rightly say of me that I teach annihilation, and that for this purpose of annihilation I proclaim the Dharma."

Anguttara, VIII, 12.

If really existence is rooted in self-delusion and thirst for life, then also must the annihilation of self-delusion and thirst for life lead to the cessation and final extinction of all those various phenomena of existence. To call such an extinction of empty phenomena the "annihilation of an actual personality" is a mis-statement, as, in the highest sense no personal entity, no so-called Ego, at all is to be found amongst those ever changing physical and mental phenomena. This much we can say: This psycho-physical five-Khandha process which till then was impelled and kept going by the thirst for life rooted in the maniacal idea of a separate Ego-entity, or personality, this process does not continue any longer after the death of one entirely freed from the thirst for life.

He who has not fully penetrated this only specific Buddhist doctrine of the unsubstantiality, and Egolessness of all existence, the so-called doctrine of An-atta, or Not-self, never will be able fully to comprehend the Buddha-Dharma in its mightiness and profundity. I am sorry to say that even within the Buddhist movement in Germany there exists a group of men who, from the Buddha's rejection of the "Annihilation-doctrine" (*uccheda-vada*), gather something positive, some unchanging, eternal Ego or Atman behind the five Khandhas as being silently admitted by the Buddha. And thus they fall into the opposite extreme, the belief that there exists a 'real Ego, the Atman' independently of the five groups of existence.*

* The statement made by Dr. Grimm that in Ceylon there existed, with regard to the interpretation of the Dharma, a so-called 'Siamese School' which "in its chief tendency was throughout materialistic, and in its final goal purely nihilistic," having Dr. Dalhke for chief representative in Germany, it is due to a total misunderstanding. Moreover, in none of the Buddhist countries of southern Asia does there exist a difference in the interpretation of the Dharma, nor is there the interpretation of the Dharma a materialistic one. The name of this imaginary 'Siamese School' is apparently due to the fact that in Ceylon we find three 'groups' of monks (*nikāya*) who derive their respective names from the countries from which originally they had

The Word of Buddha says: "Impossible is it, O Monks, that one possessed of right understanding (*samma-diṭṭhi*) should regard anything as Ego."

Anguttara, I. 20.

"If there, O Monks, really existed the Ego' (*attā*), there would exist also something belonging to the 'Ego' (*Attaniya*). As, however, O Monks, in truth and reality, neither the Ego, nor anything belonging to the Ego can be found, is it therefore not really an utter fools' doctrine to say: "This is the world, this am 'I'; even after death 'I' shall be permanent, persisting and eternal'?"

Majjhima No. 22.

From the above quotations which easily could be increased by any number, it clearly follows that the Buddha neither taught an Ego that becomes annihilated at death (*uccheda-vāda*, annihilation-belief) or an Ego that continues eternally after death (*sassata-vāda*, eternity-belief), but that the Ego, in the highest sense, is a mere conventional name, and that the only thing that really exists—though only for the minutest fraction of time—is a series of those continually arising and passing bodily and mental phenomena of existence; and in this process no eternal or unchanging substance can be found.

"'Everything is': this, Kaccayana, is the one extreme. 'Everything is not': this is the other extreme. Avoiding these two extremes the Perfect One shows the middle doctrine."

—*Samyutta* II.

"Thus is corporeality, thus it arises, thus it passes away. Thus is feeling, thus it arises, thus it passes away. Thus is perception, thus it arises, thus it passes away. Thus are the mental

received their Bhikkhu Ordination, the most prominent of them being the so-called Siam-Nikāya. Amongst these three groups, however, there does not exist the slightest difference in the interpretation of the Dharma.

formations, thus they arise, thus they pass away. Thus is consciousness, thus it arises, thus it passes away."

VI.

The following is an assertion made by Prof. Geiger which, with slight variations, is often repeated by many authors in the West

"The Buddha's doctrine undoubtedly belongs to the finest blossoms ever produced by human mind . . . but it is not meant for us harsh northerners who have to fortify our strength for the battle with an adverse nature and hard conditions of life. We require ethics in which the principle of working with a sense of duty, and of creative activity, stands in the fore-ground. The home of the Buddha's doctrine, however, is the sunny land, whose mild and soft climate produces mild and soft characters, and whose fertility permits thousands of men to live the contemplative life of a monk, without taking part in the every day's work with its hardships."

With the above quotation from Geiger's book, entitled *Ceylon*, we come to the often heard reproach of 'paralysing quietism': that Buddhism is too contemplative, not energetic and warlike enough for 'the harsh northerners'. For true, the battle-field of modern Western life lies far off from any spiritual sphere and is alive with the grossly materialistic mania of a forced-up progress of mechanical and technical enslavement, whilst he who has been taught by the Buddha is well aware that only within us, 'within this body one fathom high', there is the battle-field of the world :

"Not he who in the battle-field
Defeats one hundred thousand men,
But he, who conquers his own self,
He is the greatest conquerer."—Dhammapada, 103.

"Unswervingly, O Monks, did I struggle : 'May rather skin, sinews and bones wither away, may the flesh and blood of my body dry up : I shall not give up my efforts so long as I have not attained whatever is attainable by manly perseverance,

energy and endeavour.' And through unswerving endeavour, O Monks, I won enlightenment, through unswerving endeavour I gained the highest peace. Therefore, O Monks, you should strive : 'May rather skin, sinews and bones wither away, may the flesh and blood of my body dry up : I shall not give up my efforts so long as I have not attained whatever is attainable by manly perseverance, energy and endeavour !' Thus, O Monks, you should strive !"—*Anguttara*, II. 4.

" 'Fighter, Fighter' so is said, O Venerable One. But how, O Venerable One is one a fighter? "

"Through fighting, O Monks, one is called a fighter. But for what does he fight? He fights for highest morality, for highest mental training, for highest wisdom."

"For highest virtue, concentration,
And highest wisdom one should strive,,
With might, attentive, firm and wise,
With guarded senses, well alert."

"The one who conquered everything
By boundless training of the heart,
Endowed with purity and virtue,
He is the fighter on the path."

Anguttara, III. 84. 89.

"Those, O Monks, who, formerly in the past, were Holy and Enlightened Ones, also those Blessed Ones have been teachers of action, teachers of the efficacy of action, teachers of energy. And also I, O Monks, who in this time is the Holy, Fully-Enlightened One, I too am a teacher of action, a teacher of the efficacy of action, a teacher of energy."

Anguttara, III. 135.

To be sure, fighting in the Buddhist sense refers only to the development of inward energy which, as a contrast, is to counterbalance the development of inward tranquillity and concentration of mind. Thus also here, as everywhere else, the Blessed One shows how to avoid one-sidedness, and how everywhere the middle path is the best.

ANATTA

BY MC KECHNIE

The most disturbing doctrine of Buddhism to the vast majority of Occidentals who take any sort of interest in Buddhism at all, is the doctrine of Anatta. It startles them. It bewilders them. It shocks them. "What! We haven't got any souls?" they exclaim in protesting tones. "Then what is religion all about? How can there be any religion without an eternal soul?"

That is the real crux of this Anatta question to the people of the West. To them, belief in soul is synonymous with belief in religion. To banish soul, to deny its existence, means to banish and deny all religion. Those in the West who make light of, and mock at, all reference to soul are those to whom religion is matter only for jesting. But the Buddhist is a religious person, and yet he does not believe in soul as the religious man in the West does, so the position really is a bewildering one to the Occidental who has any regard for religion.

How can this most important matter be put right? How can this doctrine of the Buddha which is the very centre and core of his teaching be put so that it will be comprehended as what it is,—the very essence of all that religion stands for? It is a difficult task, as are all tasks of this character: the translating of a "highest truth" into terms that will be understood without error by the mind of the average man. For the Anatta doctrine belongs to the class of the very highest truths that can be presented to men for their acceptance. And just because this is so, just because the Anatta truth is a "highest truth", it will appear, and *must* appear, to the ordinary ratiocinating intellect as nonsense, as something very like absurdity.

When brought face to face with this doctrine, that intellect has no difficulty whatever in asking an hundred and one questions about it and what would follow from its acceptance, to which there is no tenable answer at all from *its* point of view. All these questions begin with an insistent and clamorous interrogative 'Who?' "Who is it that does this, and that, and the other thing?" is asked triumphantly. And when the Buddhist replies, as he must reply, to be in accord with the doctrine, that there is no 'who' involved in the matter at all, from the standpoint of highest truth, the questioner turns away, not in the least satisfied with such a palpably false statement from *his* point of view, which of course is that of the ratiocinative intellect.

To that intellect there is only one way, no other, which can lead to a conviction of the verity of this 'highest truth', the truth of Anatta, and that is to have an *experience* of it. And this way, paradoxically—and *of necessity*, paradoxically—is for it to cease to be itself and become something else.

What is this 'something else'? Again it is not easy to say in so many words; for once more, this is something that has to be experienced, and then only can be properly said to be known. How then is this experience to be obtained? How can a man get out of the ratiocinative into the intuitive? For any one it is a difficult thing to do; and for most people, it must be admitted at once, impossible, at least in their present lifetime. But for some it is possible. By some, just a few, it has been achieved,—this passage from the realm of common, everyday truth into that of 'highest truth.' And these can testify because they know, that when the mind manages to break away from the field in which it commonly operates in everyday life and pierces through into another realm where the discrete and the individualised are left behind, there is a ceasing of the sense of I-ness, and this ceasing is accompanied by a cessation of all unease or dissatisfaction, the cessation of pain or suffering of any and every kind.

But what are the others, the vast majority, to do, for whom this achievement of the indubitable experience of non-egoity in their present lifetime is impossible? There seems nothing else for it but that for the time being they accept this doctrine on what is called 'faith' until the day comes in some future lifetime when they will be able to verify it for themselves.

But this faith has nothing whatever to do with what the schoolboy defined as "believing what you know isn't true." Instead, it is believing as possible true what a great religious world-teacher, as well as others who have followed his methods of mental discipline, declare to be true because they have proved it such in their own experience; and to continue to do this, pending the time when one is able to prove it true for oneself by following methods the same or similar to those followed by these other happier ones.

In fact, it is exactly the same 'faith' as is required of a tyro in chemistry, in his teacher when he is told that two volumes of hydrogen united to one of oxygen constitute water until such time as he can bring these two gases together himself, pass an electric spark through the chamber that confines them, and find the gases disappear and a few drops of water take their place inside the chamber.

As to religion being impossible if there is no eternally abiding soul or self present in each man, if the western man will make the required effort—which is no inconsiderable one, let it be granted at once—and dismissed from his mind for the time being all the ideas on the subject in which he has been brought up, in which his mind as been steeped and soaked from childhood onward, and think about the whole question all over again from the very beginning, closely and seriously, he will begin to see that so far from this idea of Anatta or non-self being irreligious, it is the idea of ego or self being eternally perpetuated that is contrary to the very essence and innermost spirit of genuine religion. He will notice that where this idea of an eternal ego is obstinately

clung to, it results in the worst kind of egoism, what might be called 'spiritual' egoism,—the *worst*, because the subtlest, the most plausible in its own defence, and therefore the most difficult to eradicate in those in whom it flourishes and has taken deep root. For, beat about the bush as we will, there is no other aim of religion ultimately, but to part with self *in every shape and form*. This sums up all that essential religion means. And the Anatta doctrine as formulated in Buddhism, this 'highest truth' that is not amenable to treatment by the methods of the ratiocinative intellect, is only the plain blunt statement that to depart from self is to depart from illusion, from what is false, untrue, unreal.

And with reference to morals, it needs only be said to be seen to be true, that the man who in his daily conduct is non-egoistical, un-selfish, is the moral man *par excellence*. All evil, undesirable conduct may be summed up as just *egoistical* conduct. All good, all admirable conduct can be comprised *in toto* under the heading of *unegoistical* conduct. And the Anatta doctrine of the Buddha is the declaration that unegoistical conduct is not merely 'moral', but the only conduct that is truly rational since it is the only kind of conduct that is in accord with ultimate truth and fact.

With religion and morals thus based ultimately on Anatta or non-self, if the ratiocinating intellect revolts at that doctrine, finds it absurd, this only furnishes a strong presumption that it is true! For what is true in the domain of 'highest truth' *ought* to seem absurd when scanned from a lower level! And if to ordinary thinking it seems impossible that there should be no eternal entity acquiring and achieving this, that, and the other thing, yet in the inner reaches of consciousness this is seen to happen. No eternally substantial entity is found there, and nothing is lost by this lack but unease, suffering, in a word, all that is ill.

BUDDHISM UP TO DATE

By R. J. JACKSON.

The title "Buddhism up to date" means that I propose to review some points in the *new* interpretation of the Dhamma proposed by the well-known scholar in Buddhist literature, Mrs. Rhys Davids. In accordance with the earnest advice given by the Teacher himself,—Buddhists do not accept on authority anything in the Teaching,—they are quite free to examine, criticize and investigate for themselves. They will agree, and so will the scholar whose views we propose to discuss,—agree, with a great thinker* in the West who said that "any 'authority' not based on *reason* is infirm". The supreme test to which every Religion or Philosophy must submit lies in the question, 'To what extent does it offer a solution of the great Riddle of life, without calling to its aid unproved or unprovable assumptions?' One of the great answers to the World Riddle (to us we may say the most satisfying), lies in the Dhamma, the name given to the traditional Teaching of the 'Buddha'—the All-enlightened One. In accordance with the principle we have laid down it will be seen that the right understanding and appreciation of the Buddha's Teaching do not by any means rest on the question of the *authenticity or age of any text* in the Buddhist 'Canon' of Scripture. Buddhist canonical texts as we know, were written in Pali, a language bearing somewhat the same relation to Sanskrit—the more ancient classical language of India,—that Italian does to Latin. Mrs. Rhys Davids has done many years' valuable work in translations of these scriptures. In her considered judgment they are "genuine North East Indian

* Thomas Aquinas (13th Century).

compilations put together as *remembered oral sayings* mostly in the third century B.C., some being added later."

- (1) Three characteristics.
- (2) 'Four Truths of the Aryas' or Nobles
- (3) 'Aryan Eightfold Path'.

Concerning this last, those who have studied earlier Indian systems will see at once that there is no question of an *arbitrary composition*, but rather a sequence of steps of psychic practices according to the ancient Yoga pattern. We will examine these teachings and see if they conform to reason and experience. We may then find out what justification there is for the claim of Mrs. Rhys Davids* that so far from being the Teaching of the Founder, they were monkish glosses, the invention of the 'cenobitic monk' whose 'pessimistic outlook' had from the beginning of the third century B.C. a growing vogue. She claims to find traces of an earlier teaching quite different.

First then we take the "*Three Characteristics*". We find these *three truths* stated with solemn impressiveness in the Anguttara Nikaya III. 134:

"Whether Buddhas arise, O monks, or whether Buddhas do not arise, it remains a fact, and the fixed and necessary constitution of being that all conformations are transitory..... are suffering.....are lacking an ego. This fact a Buddha discovers and masters, and when he has discovered and mastered it, he announces, teaches, publishes, proclaims, disclose, minutely explains and makes it clear that all conformations are transitory.....are suffering.....are lacking a self." The word in Pali translated by 'conformations' is *sankharas* and it means the invisible traces that remain of thought and deed:—memory structures, dispositions, soul forms. The character of a man consists of his *sankharas*. The passage

* See "Buddhism ; its Birth and Dispersal"; Home University Library.

in Anguttara certainly reads like an ancient formula, not a later monkish gloss.

This doctrine of the three characteristics reads in a terse form in the original Pali:

"Sabbe sankhara anicca
Sabbe sankhara dukkha
Sabbe sankhara anatta".

These are constituents of 'myself' in the ordinary sense of that word. On the *first* of these marks it is not necessary to linger: Old Omar Khayyam reminds us:

'We are no other than a moving show
Of magic shadow-shapes that come and go'

The recognition of the truth that all states are impermanent had impressed itself on the Indian imagination long *before* the rise of Buddhism. "How can we enjoy these, (delights of the senses, even in the deva worlds), when we *see thee near?*" is the question put to Yama (the god of *Death*) by the Brahmin youth, in the Katha Upanishad.

Concerning the *second* mark, we must say that the translation of the Pali word *dukkha* by 'suffering' or 'sorrow', in the ordinary signification of those terms, is responsible for a good deal of the criticism of Buddhism as teaching a purely 'monkish' or 'escapist' attitude to life, both by our present writer and by others in the past. The word *dukkha* has a far wider meaning than 'suffering', as an eminent Buddhist layman pointed out at a conference at the Wembley Exhibition in 1924.

The word means rather the sense of *disharmony*, a subtle sense of dissatisfaction, "a continuous and undesirable vibration" associated with all forms of sentiency. This includes 'pleasure' also, in the wordly sense,—"*that unrest the world miscalls delight*," as the poet Shelley expresses it. It is quite clear that the attachment to pleasure in this sense *must be conquered* before we can enter the higher life—the life that Buddhism regards as *worth* living. This being so, the criticism that the recognition of *dukkha* emphasises 'man

in the less', falls to the ground. We do not mean to imply by this that the Buddhist regards pleasure as wrong, or sinful, but the teaching about it keeps him 'wide awake'!

For an assembly of young men and maidens in the first rapturous dawn of maturing youth to sing:

"O Paradise, O Paradise,
'Tis weary waiting here,"

—though delightfully pessimistic, no doubt, does not seem quite up to the standard of absolute truth. Nevertheless, the presence of *Dukkha* remains a ubiquitous fact.

Now for the *third* of these marks: an-atta, 'all conformations are lacking a self'. This is the most discussed teaching of Buddhism, yet, as this is one of the distinctive marks of the Teaching, its right comprehension is essential. First, let us state what it does *not* mean. The surest fact of our experience is that we are feeling, willing, aspiring beings,—'selves'—it does not deny 'self' in this sense—this is what I have called in a previous writing,—the 'karma ego'.

Now the *three 'marks'* are really a *trinity in unity*:—where one is the others are present. Therefore the 'karma ego' cannot be (1) permanent, (2) separate (3) free from 'dukkha'; as it is linked up by karma with all others. The statement that Buddhism 'denies the existence of the soul', is inaccurate. Buddhism denies the separate selfhood of the soul. Mrs. Rhys Davids condemns the teaching of an-atta as the teaching of a 'less' in man,—'the sinister teaching of an-atta'; she calls it—'a waning out', yet, it only means the waning out of the false self in order to realize the higher self,—yet not permanent. This is the meaning of the rousing words in the *Dhammapada*:— "Self is the lord of self: self is the refuge of self: Who else could be the lord?"

When a man subdues well his self he will
have
found a lord very difficult to find.'

This famous passage we find listed among Mrs. Rhys Davids' "fragments of an earlier teaching about the self," yet 'self'

in this sense I have never found denied by any Buddhist writer of any school. She truly points out that there is here a greater and a lesser self, but *both* are in the empirical world of experience,—the *world of impermanence*—becoming. Another interesting passage is quoted as a 'fragment', from the '*Vinaya Texts*' (the section on *discipline*), which we find placed in parallel columns with a well-known passage in the Chandogya Upanishad. This story relates that the Founder, the Buddha, once came across a party of men and women in search of a thief. They ask: 'Can he inform them where she (the thief) has gone?' The answer runs: "What think you, gentlemen? Which is better for you; that you should be seeking after a woman, or that you should search for your *self*?" (Mrs. Rhys Davids renders 'the Self'). They grant that the latter is best and are bidden to sit down while he teaches them the *Dhamma*.

Now, students of the lore of the Upanishads (the forest sessions), as we find it in two of the oldest, the Brihardaranyaka and the Chandogya, will be aware that the knowledge of the 'Brahman', (the True Self as it was regarded), was guarded as a great secret. Many years of probation and severe testing were demanded before the pupil was ready for initiation. In the *Buddhist story here given*, on the contrary, the Teacher comes upon a *chance party* in search for a thief. Would he talk to them about the Absolute;—the Self with a capital 'S';—the Self of the Vedanta teachers? No. He would impress upon the party the truth about the *self of experience*, the self that they knew,—the evil or carnal self; with the great moral that all their efforts should be directed in overcoming, transcending it, through the quenching of the fires of lust, hatred and delusion. The passage from the Chandogya Upanishad, offered as a parallel by Mrs. Rhys Davids, postulates

The Self free from sin, free from old age, from disease and death whose desire is the Real, whose conception is the Real"—

But of *this* Self, the old teachers had said "Neti-neti!" "Not

so ; not so" ; and the *Buddha* was silent about it. We know from the study of the *Pali books*, regarding them as we may, as *historical records*, that Indian philosophy had very largely run to seed in the Buddha's own day. This fact accounts for the anti-metaphysical attitude adopted by the early Buddhist teachers, and the decidedly pragmatic tendency we find in their sacred books. This somewhat scornful attitude to questions of pure metaphysic was a distinctive mark of early Buddhism. It emphasized the *self of action* and the *world of action* :—the 'doer and the deed are one',—this was a wonderful meditation : Buddhaghosa says :

"Misery only doth exist : none miserable,
No doer is there : nought save the deed is found,
Nirvana is ; but not the one who seeks it,
The Path exists ; but not the traveller on it !"

The realization of the great truth of *anatta* we may say is a necessary preparation for the disciple.

Mrs. Rhys Davids writes somewhat scornfully* of the "nihilistic stuff" of Buddhaghosa", so emphasized in his own book 'The Path of Purity'. Yet it was not without reason that this famous expositor of Buddhist metaphysic was called, 'the voice of Buddha.' He says in the *Visuddhi Magga* :—

"The words 'living entity' and 'atman' are but a mode of expression for the presence of the five attachment groups, but when we come to examine the elements of being one by one, we discover that in the absolute sense there is no living entity there to form the basis for such figments as "I am" or "I" ; in other words, that in the *absolute sense* there is only name and form. The insight of him who perceives this is called knowledge of the truth." Chapter XVIII.

Buddhaghosa here points out the *error of those* who posit a *separate 'ego'* apart from the five skandhas (of materiality, sensation, perception, the *sankharas*, and consciousness), which together make up the self of man as we know him.

* Buddhism; its Birth and Dispersal", page 54.

They will assume either that this entity will *persist* after death or that it will *perish*, and both views are erroneous because they start from a wrong premise. The former will cherish foolish ideas as to the *mode and place* of its *future* residence, and the latter will be unnecessarily afraid of death ; for there is no self that *can* perish. When a person becomes enlightened in the Buddhist sense, he knows that *sensation or thought*, or *any one of the aggregates*, is not the atman and thus when he dies, death does not touch him !

Buddhaghosa says :

"He ceases to attach himself to anything in the world and being free from attachment he is never agitated, and being never agitated he attains to Nirvana in his own person." !

Surely there is no nihilism in this ?

It is a paradox, (but none the less true) to say that *while we retain* this state of 'egoity', we shall, to borrow the terms of our critic, remain "less" instead of "becoming More".

Mrs. Rhys Davids very much emphasizes the importance of *bhava being*, as '*becoming*', yet we should remember that the Circle of *Birth and Death* is in '*becoming*', (called Samsara), the *conquest of*, and *emancipation from which*, is the great quest of the Buddhist. We have perhaps a reason for our author's predilection for *atta* instead of *anatta* in the fact that she writes of the two famous disciples of the Buddha, Sariputta and Moggallana as seeking the "Upanishadic goal of salvation called *amrita* or (Pali, *amata*) ;—not-dying or *immortality*." But '*immortality*' in the western meaning of the term, is a relatively *feeble* idea. *Amatam* means something immeasurably grander.

In the poetical Life of Buddha by the great Patriarch Asvaghosha we read : (Vol. 19, S.B.E.)

"Well done ! Tathagata on this auspicious day has set revolving that which never yet revolved and far and wide for gods and men has opened wide the gate *amatam*"

Professor Beal, the translator, has this note, "I prefer to leave this last word untranslated for it would be misleading to render it by our word 'immortality', and yet it means *deathlessness*, or according to *Buddhaghosha*, the great southern authority, it signifies that state which 'not being born does not decay or die'. (Pali Dictionary Art.) And Professor Rhys Davids also writes in page 43 of 'Buddhism':

"The expression 'to open the gate of *Immortality* to men' being quite unbuddhistic, has probably arisen from a misunderstanding of the word *amata*, ambrosia, or nectar. This is a name applied to Nirvana, as being the heavenly drink of the wise (who are *above the gods*), it never means immortality and could not grammatically have that sense."

The word *amatam* is a synonym of Nibbana or Nirvana, that State which being *untouched by birth and death* is beyond the Circle of 'becoming'.

Buddhaghosha is quite up to date in his psychology, for modern psychologists in the West have long ago arrived at the conclusion that there is no soul—being—a theory which received the paradoxical name of 'a psychology without a soul'. The name is misleading for the truth is that modern psychology discards the metaphysical 'pure self' conception of the soul only, not the soul itself. The unity of the soul has ceased to be an *indivisible monad*,—an *atomistic unity*, and is recognised rather as a *unification*. There is no soul-entity that is *possessed of* impulses, sensations and motor ideas, but all the sensations, impulses and motor ideas of a man are themselves part and parcel of his soul. "I have not ideas, but *I am ideas*." So far then as we have examined what I have called the '*foundation stones*' of Buddhist teaching, they have stood up to the test I proposed. We will now briefly consider the "*Four Truths of the Aryas*"—the *Fourth* being the Noble Eightfold Path, or Way of life.

1. The prevalence of suffering which is always in evidence in this world.

2. The origin of suffering as arising from the desire of selfishness.

3. The possibility of emancipation from suffering by abandoning all selfish clinging.

4. The Way of salvation from evil by 'walking in the noble Eightfold path' of moral conduct.

(Astangika Marga).

1. Sammaditthi—Right understanding.
2. Sammasankappo—Right aspiration.
3. Sammavaca—Right speech.
4. Sammakammanto—Right action.
5. Samma-ajivo—Right living.
6. Sammavayamo—Right effort.
7. Sammasati—Right attentiveness—discipline.
8. Sammasamadhi—Right Rapture.

Now we ask—*Was this a Gospel for Monks?*

The First Sermon containing this Noble Eightfold Path was truly addressed to the five 'bhikkhus' or mendicants in the first instance,—but through them and their successors to the whole world. It was by no means a teaching for the monk who had left the world and addressed to the monk only. The great Founder wished to establish on earth a Kingdom of Righteousness (Dharma). In the (S. B. E., Vol. 13, p. 112) Mahavagga, we read:

"Go ye now, O Bhikkhus, and wander for the gain of the many, for the welfare of the many, out of compassion for the world, for the good, for the gain and for the welfare of devas and men. Let not two of you go the same way. Preach the doctrine which is glorious in the beginning, glorious in the middle, glorious in the end, in the spirit and in the letter; proclaim a consummate, perfect, and pure life of holiness."

Mrs. Rhys Davis strangely says that the Eightfold Path is in the main "the teaching of a 'less' about man." She says: "To negate this or that of man is to strip something

off him ; it is the opposite of teaching a More in his nature." To which we might reply: We must strip off (*negate*) the *false* in man, before we can discover the *true* or "More", as our critic prefers to call it. We are further told :

"The formula of this fourth 'truth' omits *positive* mention of a *goal* to the way."

Then what do *these words* mean :

"*that path* which opens the eyes and bestows understanding, which leads to peace of mind, to the higher wisdom, to full enlightenment, to Nirvana."

What could be more *positive*? But, "*Nirvana*", we read : "is a relatively feeble word : a *merely negative term*." She would substitute "*attha*", the *Thing Sought*, the *Thing Desired*. If we consider the term Nirvana or Nibbana in its *etymology*, no doubt it is *negative*. In verse 283 of the *Dhammapada*, we read :

"Having cut down with all its undergrowth (*vanatha*) the forest of lust (*vana*) become Nir-vana'd, (dis-lusted, free from yearning) Oh ! Bhikkhus."

Nevertheless, the state of Nirvana denotes a *positive Reality*.

"Nirvana", says that deep student, Lafcadio Hearn, "is no cessation, but rather an emancipation, it means only the passing of *conditioned into unconditioned* Being, —the fading of all mental and material phantoms into the light of formless Omnipotence and Omniscience, through the *de-composition* of 'self'."

Again, a very important point in the right understanding of Buddhism lies in the meaning of the Pali word *tanha*,—Sanskrit, *trishna*. In her criticism of Theravada Buddhism, on the ground of its teaching the extinction of 'acquisitive desire'—Mrs. Rhys Davids says :

"Man is willing, is desiring, to acquire a More

He wants, he wills, he desires, he lives who was dead.

He is growing who was shrinking. His *tanha*, his thirst is not to be stopped, for by it he shall fare to Way's End."

The meaning *here* assigned to the important word *tanha*

is exactly opposite to the meaning we find given in Buddhist writings. To show this we turn to the words of the First Sermon of Buddha:

"Now this . . . is the noble truth concerning the origin of suffering—

Verily it is that thirst, or craving (*tanha*), causing the renewal of existence, accompanied by *sensual delight*, seeking satisfaction now here, now there—that is to say the craving for the gratification of the passions, or the craving for a future life, or the craving for success in this present life."

Professor Rhys Davids* many years ago pointed out the "grave error" in the assertion that "Buddhism teaches the suppression of all desire." In a note to his translation of the Discourse we have quoted he says:†

"the lust of the flesh, the lust of the eye, and the pride of life," correspond very exactly with the meaning of the word *tanha*."

And all will agree that *this* must be utterly eradicated before the disciple can enter the higher life. But the cultivation of *right* desires is an essential part of Buddhist ethics.

Another curious point is that Mrs. Rhys Davids condemns "Hinayana" Buddhists, "because they teach *self-reliance*, *self-confidence*, in the Western sense of the terms, as essential to Buddhist teaching." Yet to the present writer,—as to the distinguished author of the "Light of Asia"—this is one of the chief glories of Buddhism:—

"At Benares where He taught the Five,
Showing how birth and death should be destroyed,
And how man hath no fate except past deeds,
No Hell but what he makes, no Heaven too high
For those to reach whose passions sleep subdued."

* Symposium on Non-Biblical Systems of Religion.

† S. B. E., Vol. XI, pp. 146—150.

To sum up :

We see *Buddhism* as the grand doctrine of *emancipation* from the recurrence of Birth and Death, and the sorrow linked up with the state of "becoming."

Buddhism up to date, in the interpretation offered us by our learned critic, sees man as a "Wayfarer in the Way of Becoming ever a More, bound ultimately to reach an ineffable Most, Highest, Best."

But what was the Goal? Certainly not Nirvana, for this, as we have seen is condemned, and written with a small 'n' as a 'lessening', a 'waning out' in man. It was the "pessimistic goal of the cenobitic monk."

The idea that Nirvana ever could have had such a merely negative meaning is based on an *entire misconception*. What was, after all, the great lesson of the *age-long Quest* in India, ever since the unknown seers of the Veda first chanted their hymns? The *answer* is summed up in the words of the Chandogya Upanishad :

"The *Infinite* is bliss ; there is no bliss in anything finite."

In the "Questions of King Milinda," Nirvana, or Nibbana is called "infinite bliss," *not* re-birth in a heavenly state.

Re-birth in higher states,—'becoming More'—when presented as a Goal to be desired is more akin to the "Summerland" of the modern Spiritualist than to the Ideal of the Buddhist.

Emancipation from re-birth is the keynote of Buddhism even as before the rise of the Buddhist Movement in India it had been the grand object of the Search in Indian philosophy. In the Katha Upanishad we read of the Brahmin youth who rejects the offer of Yama (meaning the god of Death). To put him off from the great Secret of his search, he is offered *re-birth in heavenly worlds*. He scorns the offer—a great temptation of the god of Death, to *try his sincerity*,—because he sees that however long he lives in these worlds or states,—he is sure to meet Yama once more.

So we read in Arnold's fine poem, the "Light of Asia" :

"To live and die no more ; but safe attain

Blissful Nirvana, if ye keep the Law."

No doubt, it is true that the average pious lay-follower of the Buddha who offers flowers on Buddhist shrines, does not as yet expect to attain Nirvana. He rather looks forward to a happy re-birth. Mrs. Rhys Davids gives the touching story* of the parents of Nakula, an obscure member of the Order who invite the Buddha to their house, and ask Him, would they after many years of cloudless married life find each other again after death? Surely, is the reply, if it be your desire, and if you be well matched in faith, in morals, in generous deeds and wisdom (*panna*), you will see each other *there* as you see each other *now*. Thus shall they 'rise, by daily sojourn with these phantasies to *lovelier verities*'.

But the desire for *final release*, emancipation from birth and death, from a Spiritualistic view-point appears as 'monastic pessimism', instead of being 'the wisdom of the wise'.

Mrs. Rhys Davids laments :

"If the Aftermen had not in their monastic pessimism looked upon and away from life in other worlds, as ill, and therefore not to be looked forward to, and enquired into, Buddhism would have become the *world's great Spiritualistic religion*."

It is surely a glowing tribute to the faithful handing down of the ancient Teaching, by the noble Brethren of the Yellow Robe, that in spite of corruptions and misconceptions,—Buddhism never turned aside into that path !

* Gradual Sayings, II, p. 69.

THE REFUGE

BY THE "UNKNOWN."

Vasuladattā, queen-mother of Kosambi, went to the Lord for Refuge, for the sweet sake of the child she bore in her womb.

Even so, O Lord, I go to Thee for Refuge for the dear love of this world, my child.

O Lord, Thy great love of unknown sweetness is still felt in the world. The fragrance of Thy fragrance is still in the air.

My house, O Lord, is divided. Bind my children with love's golden thread and make them unite, O Lord, lest my house perisheth.

Teach my children the lesson of Renunciation, O Lord, that they dedicate their lives at the sacred shrine of All Life, where Thou didst dedicate Thine.

Teach them, O Lord, the joy of sacred service, that they may serve in sweet silence.

Teach them, O Lord, the secret of that sweet sacred love, with which thou lovest the world.

Teach them, O Lord, the power of omnipotent pity, the pity that removes all suffering from the world.

Lord Buddha, who art the flower of the Tree of Life, I offer this fragile flower of my life at Thy feet, that through Thy love it may pass into eternity ;—that it may give my children eternal life.

Lord Buddha, Light of All Life, this candle of my life I burn at the altar of Thy sacred feet that its light may lead all my children to Thy feet.

Lord Buddha, Refuge of All Life, I take refuge in Thee for ever and ever that my children may have Thee for ever as guide.

Lord Buddha, Thou that revealedest Thyself through Thy sacred saving actions, teach us also to reveal ourselves in our actions.

Let us also reveal our Renunciation and Love in our actions.

Above all, give us O Lord, that same measure of sacred pity Thou hadst in Thy holy heart, that we may also attain the omnipotence that giveth us the power to remove all sufferings of the world.

Give us, O Lord, the eye of love that sees no barrier between Britain and Bharata, no difference between Black and White and bird and beast.

Lord, creed keepeth not away our Brethren from our hearts, caste to us is no cause for keeping them out of our fold, for ever we enfold them in our love, even as Thou loveth them with Thy unknown love of unknown sweetness.

Lord, give the chain of Thy charm to bring my children bound to Thy feet, that Thou mayst teach them the truth of things. Lord, give me the magnet of Thy *Mettā* to draw them to Thy feet that thou mayst teach them the bliss of renunciation.

Lord, Buddha, Thou who art the Light of the World, this lamp of my life do I light at the altar of thy fragrant feet, at the shrine of all life, that my children may walk the Path of Love, Light and Life.

Lord Buddha, refuge of all life, I take refuge in Thee that Thou mayst teach my children to know the unknown, and to love the unloved, until there remaineth none that is unknown and none that is unloved.

THE CAUSE OF SUFFERING

BY ANAGARIKA B. GOVINDA.

As soon as suffering is known as a part of our self-created being and not as a quality of the external world or the effect of an arbitrary power outside ourselves (God) we understand that it is in our hands to overcome this suffering, if only we remove its causes. The analysis of the symptoms of suffering shows that in each of them our desire is in conflict with the laws of existence, and as we are not able to change these laws the only thing that remains is to change our desire.

Life has two fundamental tendencies: the one is contraction (centralisation), the other expansion. The former one acts in a centripetal way, the latter one in a centrifugal way. The one means unification, the other differentiation or growth. If growth prevails over unity it results in disorganisation, disintegration, chaos, decay. In organic life hypertrophy leads to the final destruction of the organism ('cancer'). In mental life growth without unity (centralisation) leads to insanity, mental dissolution. If centralisation prevails over growth it results in atrophy and finally in the complete stagnation of life, whether physical or mental.

The faculty of growth depends on assimilation, which may be bodily, as in the case of food, respiration, etc., or mental as in the case of sense perception, ideas, etc.* The faculty of

* According to Buddhist definition there are four kinds of nutrition, as explained in *Paccaya-vibhaṅga*, the introductory chapter of *Paṭṭhāna* (the seventh book of the *Abhidhamma*), on which the following synopsis by *Nyānatiloka Thera* is based:

"There are four nutriments—(1) material food, (2) sense-impression (*phassa*), (3) mind-volition (*mano-saṁcetanā*), (4) consciousness (*viññāṇa*)—which are aiding the corporeal and uncorporeal phenomena in the sense of a support, or prop. Material food is the necessary condition for the support of this body, whilst 2–4 are the nutrient con-

centralisation depends on discrimination between the things that are similar or can be made similar to an individual organism or centre of activity and those which cannot be assimilated. Centralisation is the organising, directing force which prevents the dissolution of the individual structure by a chaotic inundation of unassimilable elements. It is the tendency to create a common centre of relations. Psychologically speaking, it is the 'ahamkara', the 'principium individuationis', that which says 'I' and enables an individual to be conscious of itself.

As long as this 'principium individuationis' is in balance with the principle of assimilation, as long as it is acting as a regulating force, there will be harmony. As soon, however, as this principle outgrows its own function and develops a hypertrophic 'I'—consciousness, which constructs an unchangeable entity, an absolute 'Self' or permanent ego in contrast to the rest of the world, then the inner balance is destroyed and reality appears in a distorted form.

This mental disharmony is called *avijjā*, ignorance, or 'Self'-delusion. Under its influence everything will be valued from the egocentric standpoint of desire (*taphā*). According to the preconceived idea of a permanent ego-entity there arises the longing for a lasting world with lasting pleasures, and as such a one cannot be found, the result is disappointment, suffering, despair. The *sankhāras*, or mental form tendencies which are conditioned by the illusion of separateness (Ego-ism) produces a consciousness (*viññāṇa*) and a psycho-physical organism (*nāma-rūpa*) which uses its senses (*saṅgāyātana*) as instruments of craving (*taphā*). As far as this craving is satisfied it results in

ditions to their concomitant mental phenomena, as well as to the corporeal phenomena (*i.e.*, bodily and verbal intimation) produced thereby (*Tika-Paṭṭhāna*).

By the third nutriment 'Mind-volition', according to the commentary to *Abhidhammattha-Saṅgaha* VII, we have to understand wholesome and unwholesome Karma; by the fourth nutriment 'Consciousness' Rebirth-consciousness, *i.e.*, that state of consciousness that arises at the moment of conception of a being."

clinging (*upādāna*) to the objects of satisfaction. As far as it is not satisfied it results in an intensified longing (*lobha*) for such objects and in aversion (*patigha*, *dosa*) against the obstacles on the way towards its fulfilment. Thus *lobha* and *dosa* are only the two sides of the same force, *i.e.*, *taphā*, and clinging whether through greed or through hatred—is binding us ever anew to the circle of existence. It is on account of our clinging to these forms of life that again and again we produce them. This is the law of *karma*, namely the law of action. It is our will, our ardent desire which creates the world in which we live and the organism which corresponds to it. Thus *taphā* in the latent form of *upādāna* conditions a continuous process of becoming (*bhava*) in the direction of the desired forms of existence and in conformity to the individual's state of development and its inherent laws, according to which the incessant change of mental and bodily elements proceeds. This change either appears as birth and growth or as death and decay, though both these aspects are inseparably connected with each other like the two sides of the same coin. Just as the same door may be called entrance or exit according to the standpoint of the observer, so it is the same process which we call birth or death according to our limited perception our one-sided point of view. By not seeing the unity of these two sides we fail to realize that we cannot desire the one without inviting the other. Clinging to life means clinging to death. The very essence of life is change, while the essence of clinging is to retain, to stabilise, to prevent change. This is why change appears to us as suffering (*sokaparideva-dukkhadomanassūpāyāsa*).

If we were not regarding objects or states of existence from the standpoint of possession or selfish enjoyment, we should not in the least feel troubled by their change or even by their disappearance. On the contrary, we enjoy change in many cases, either because disagreeable states or objects are removed or because it provides us with new experiences or reveals to us a deeper insight into the nature of things and greater possibilities of emancipation. If this world was an absolute, static world and

if this our life would remain the same for ever, there would be no possibility of liberation. It is therefore not the "world" or its transitoriness which is the cause of suffering but our attitude towards it, our clinging to it, our thirst, our ignorance.

Avijjā is not to be regarded as a 'prima causa,' a metaphysical cause of existence or a cosmogonic principle but as a condition under which our present life develops, a condition that is responsible for our present state of consciousness. The paṭiccasamuppāda should therefore not be called a 'causal nexus' (as many scholars do) but rather a 'conditional nexus', a formula of *dependent origination*. It is meant to express a condition arising, a mutual relationship of dependence which may present itself equally well simultaneously and also a succession in time, since each phase contains the entire process, be it as seed, be it as fruit. Ignorance is not the "cause" of consciousness (viññāṇa) and its latent form-energies (saṅkhārā). Sensation (vedanā) is not the "cause" of craving (taṇhā), and still less is craving the necessary consequence of sensation. But where there is craving, there must also be sensation. And where there is sensation, there must also be consciousness. Where, however, there is craving-producing consciousness, there must also be ignorance. Literally the formula runs thus:—

- (1) In dependence upon ignorance (avijjā paccaya) karmic form energies (saṅkhārā) ;
- (2) in dependence upon karmic form-energies (saṅkhārā paccaya) [rebirth-] consciousness (viññāṇa);
- (3) in dependence upon consciousness, the psycho-physical combination (nāma-rūpa);
- (4) in dependence upon the psycho-physical combination, the sixfold sense-activity (lit. 'six bases':—saḷāyatana);
- (5) in dependence upon the sixfold sense-activity, contact (impressions) (phassa);
- (6) in dependence upon contact (of the senses with their objects), feeling (vedanā);

- (7) in dependence upon feeling, craving (lit. 'thirst':—*taṇhā*);
- (8) in dependence upon craving, clinging (*upādāna*);
- (9) in dependence upon clinging, the subconscious process of becoming or formation of karmic tendencies (*bhava*);
- (10) in dependence upon the process of becoming, rebirth (*jāti*);
- (11) in dependence upon rebirth, old age (decay) and death (*jarāmaraṇa*),
- (12) sorrow, lamentation, pain, grief, and despair (*soka-parideva-dukkha-domanassūpāyāsa*).

Since the entire series is to be thought of as a circle, every link can be combined with another (as is, in fact, carried out in the *Paṭṭhāna*) and, indeed, in whichever succession one chooses (whereby only the emphasis, but not the substance, would change). Thus "*viññāṇa paccayā saṅkhārā*" is just as correct as "*saṅkhārā paccayā viññāṇa*" or "*taṇhā paccayā saṅkhārā*", and so on. In this way we have here neither a purely temporal, nor yet a purely logical, causality, but a living, organic relationship, a simultaneous correlation, juxtaposition, and succession of all the links, in which each, so to say, represents the transverse summation of all the others, and bears in itself its whole past as well as all the possibilities of its future. And precisely on this account the entire chain at every moment and from every phase of it, is removable, and is neither tied to "causes lying in an unreachably distant past", nor yet referred to a future beyond the limits of vision in which perhaps, some time, the effects of these causes will be exhausted. Only thus is the possibility of becoming free conceivable, for how could causes heaped up since beginningless time, and working on with natural necessity, ever come to an end? The idea that the consequence of all deeds, whether of a mental or corporeal kind, must be tasted to the very last morsel, and that through every most trivial action, through the slightest motion of the heart, one is further involved in the inextricable net of fate, is assuredly the

most frightful spectre that the human heart, or more correctly, the human intellect, has ever conjured up ; for only the subsequent conceptualisation and concretising of the vital connections of destiny could, out of the living law of our inmost being, manufacture the blind necessity of a mechanical law. Mechanical laws are applicable only to inert 'things' or to conceptual units, *i.e.*, mental abstractions, but not to living, *i.e.*, growing organisms which are units only in the sense of their continuity (*santāna*) and direction of transformation (*Kamma-bhava*). This does not mean that the law of cause and effect is to be discarded from the realms of psychology and biology, but only that it is restricted and modified and can operate only under certain conditions. The *paṭiccaṣamuppāda* is, in fact, the Middle Way avoiding the extremes of rigid necessity with which free will would be incompatible—and blind chance which would make development and progress towards a higher goal impossible.

In this respect the formula of dependent origination shows itself as the necessary counterpart of the *anattā*-idea which emphasises the dynamic character of existence and conceives the individual from the standpoint of life and growth in contrast to the fossilised concept of an absolute entity that would logically call for similarly absolute (lifeless) laws. A modern German philosopher expresses a similar idea in the following way : "To think of nature as if it were built up by dead and immutable stones, will only wreak vengeance on the scholar who with this view deprives himself of the possibility of new outlooks but to see Man in this way will bring vengeance on each individual, and in each individual case it becomes injustice, violation, torture, demoralisation. No ideal, no work of art, no value, no institution, no tariff of payment, no bargain should be thought of as a mere 'thing', *i.e.*, without relationship to re-establishment and rebirth into the aliveness of a tangible world, *i.e.*, into an individual life."*

* Translated from Prof. O. Weidenbach's "Weltanschauung aus dem Geiste des Kritizismus", p. 187.

Life knows no absolute units but only centres of relation, continuous processes of unification, because Reality cannot be broken up into bits, therefore each of its phases is related to the others thus excluding the extremes of complete identity or non-identity.

"To believe that the doer of the deed be the same as the one who experiences its result (in the next life): this is one extreme. To believe that the doer of the deed, and the one who experiences its result, be two different persons: this is the other extreme. Both these extremes the perfect One has avoided and taught the truth that lies in the middle of both",* namely the law of dependent origination.

The twelve links of the formula represent in their succession the most obvious form of their dependency (*paṭicca*) with respect to their origination (*uppāda*). From the standpoint of time they can be divided into three periods,—past, present, and future,—usually conceived as three consecutive existences, though they could just as well be applied to a succession of moments in the incessantly flowing stream of consciousness or to different periods (past, present, and future) within one and the same life. Thus the *paṭiccasamuppāda* could be accepted in its general idea even by those who do not share the Buddhist view about rebirths in past and future existences. This view, by the way, can never be proved nor disproved scientifically, like many facts of experience. But it is important to see that the structure of the Buddha-dhamma—even if we take it only as a system of thought—does not depend on it and is not affected by the individual attitude towards this problem. Buddhist psychology itself is quite alive to the relativity of terms like 'birth' and 'death'. According to the *Abhidhamma* birth and death take place simultaneously every moment; and mystics like Milarepa made no difference between this and the other lives,—regarding them all as one.

* *Nidāna-Samhyutta* No. 46, translated by Nyānatiloka Thera.

"Accustomed, as I've been to meditating on this life and
the future life as one,

I have forgot the dread of birth and death."*

One might even go one step further and regard one's own life and the lives of others, including those who lived before as well as those who will live after us, *as one*. In this vision the materialist with his theory of our common ancestry and heredity and the idealist with the most world-embracing views might meet each other.

Another division, from the standpoint of potentiality (or action and reaction) divides the paṭiccasamuppāda into four parts. Avijjā and saṅkhārā represent in this case the potential aspect of karmic force (kamma-bhava) accumulated in the past (I) which conditions the birth-process (uppatti-bhava), the resultant aspect (vipāka) of karma in the present life (group II), consisting of consciousness, the psycho-physical apparatus with its six sense organs, contacts, and feelings. The following links of the present existence—craving, and becoming—are again karma in the making (group III), corresponding to the potential aspect in the past, the result of which is rebirth in the future life with the necessary consequences of old age, suffering, and death, (group IV) corresponding to the resultant aspect of karma in the present existence. The parallelism of the first and the third group and of the second and fourth respectively is reflected in the close relationship of its constituents, which almost amounts to identity: taṇhā and upādāna are forms of avijjā, as already explained; jāti, jarā-maraṇa are only a short expression for viññāṇa nāma-rūpa, saḷāyatana, phassa, vedanā, which constitute the five karma-results in contradistinction to the five karma-causes (avijjā, saṅkhārā, taṇhā, upādāna, kamma-bhava); bhava which here means 'kamma-bhava' is synonymous with saṅkhārā; Buddhaghosa therefore says in his Visuddhi-Magga:

"Five causes were there in the past,
Five fruits we find in present life,
Five causes do we now produce,
Five fruits we reap in future life."†

* "Tibet's Great Yogi Milarepa", (p. 246 translated by Kazi Dawa-samdup, edited by Dr. Evans-Wentz.)

† Translated by Nyānatiloka who refers to a parallel in Paṭisambhida, Nānakathā No. 4.

	PAST	PRESENT	FUTURE.
POTENTIAL KARMA (Active Process) Karma—bhava	I. (1) (Self) delusion (2) karmic form-energies	III. { (8) craving (9) clinging (10) becoming	
RESULTANT KARMA (Reaction : Birth-Process) Uppatti-bhava	II. (3) consciousness (4) psycho-physical combination (5) sense organs (six bases) (6) contact (sense impressions) (7) feeling (sensations)	IV. (11) birth (12) decay (old age), death, suffering.	

WESAK IN PARIS

For the first time in history Wesak was celebrated in Paris by a purely Buddhist ceremony on the 6th May, 1936 at 31 Rue de Seine, the headquarters of "Les Amis du Buddhisme."

The ceremonies were modelled on those of the Daladā Temple in Ceylon. The shrine was surrounded by a beautiful display of white and yellow flowers and incense tapers filled the air with perfume.

The Venerable Parawahera Vajirañāna Thera administered Pansil followed by the offering of flowers exactly in the Sinhalese style, and the congregation repeated stanzas of adoration after the Bhikkhu who afterwards chanted Pirit. Madame La Fuente interpreted the Pali words in French. Mr. B. L. Broughton, M.A. (Oxon.), President of the British Maha Bodhi Society, gave a lecture on his recent travels in the East, under the title "Un Pelerin Occidental dans les Pays Buddhiques de L' Orient."

There was a very fair sized gathering of the general public, but many were kept away by a severe storm which was raging all the evening. Tibetan Buddhists would have said that the meeting was of sufficient importance for the powers of evil to wish to oppose it. Nevertheless the meeting was an undoubted success.

There were present Miss G. Constant Lounsbery, the president and the founder of Les Amis Du Buddhisme, Madame La Fuet, the secretary, Mademoiselle Suzanne Karpeles, of L' Institut Buddhique at Pnom Penh, Cambodia, and many other distinguished Buddhists and students and admirers of Buddhism.

In this age when Europe is filled with the spirit of war and revolution it is delightful to find in a great European capital even a few persons gathered together to do honour to the Great Teacher who taught peace and goodwill to all beings, and whose Dhamma is the sole hope of the world.

NOTES AND NEWS

Gift of Chinese Tripitaka.

We owe to Professor Tan-Yun Shun, the well-known Chinese scholar who spent some years at Santineketan attached to the Research Department of the Viswabharati, the gift of the entire Chinese Tripitaka consisting of some six hundred volumes. These books printed on one-side of thin Chinese paper contain many illustrations which indicate the artistic conceptions of old Chinese painters as well as the Buddhist traditions which had the strongest hold upon the Chinese imagination. This valuable gift has been made by some influential members of the Chinese public at the request of Prof. Shun. Our thanks are thus due to this learned scholar, and to his fellow countrymen who bore the cost of this gift. We understand that the gift has been made both to the Mahabodhi Society and the International Buddhist University Association.

These Tripitaka volumes are a facsimile of the Sung edition, which is the first printed work in China, dating back to C. 11th century A.D.

Dr. P. C. Bagchi of Calcutta University who visited the Mahabodhi Society sometime ago to inspect these volumes has promised to contribute to the Mahabodhi Journal for October a comprehensive study of the Chinese editions of the Tripitaka from the earliest times till the present day.

* * * *

Farewell to Mr. Nosu.

The Mahabodhi Society and the International University Association will co-operate in holding a farewell party in honour of the distinguished Japanese painter Mr. K. Nosu and his assistant Mr. Kwaii who will shortly leave for Japan. The function will come off on the 13th of September. There is no doubt that these gentlemen will be long remembered in this country for the eloquent exposition in colour which they have offered of Buddhist history. The frescoes which testify to the high artistic abilities of Mr. Nosu and his associate will act as a golden link uniting the two countries by a fellow-feeling which will certainly contribute to their peace and prosperity. On the eve of their departure we may remind the painters that India's

contribution to Peace will find ever new enthusiasts to support and proclaim it to the world for which credit will be due in part to their patient work extending over nearly four years. This will endear their memory to Indians and to all those who believe that mankind will achieve its highest destiny through peace.

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English Upāsika's Generosity.

Brahmacharini Eveline Robinson, whose name is familiar to our readers through her articles in this journal, has sent the Society a splendid donation of Rs. 300/- for the work of the Maha Bodhi Free Dispensary at Sarnath. This amount has enabled the Society to purchase a good stock of medicine for distribution to the poor patients. While thanking Brahmacharini Robinson for her generosity, we commend her example to Buddhist Upasikas all over the world. Sarnath Dispensary is doing valuable service to the poor patients in its neighbourhood and we trust that it will continue to receive sufficient funds to carry on its programme of work.

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A Common Platform.

Only a few months ago, when I attended a meeting which pledged itself to try to find a common base and a common platform, a Buddhist Missionary sat with a Quaker. A Moslem took part and so did a Jewish rabbi, an Anglican priest and a Wesleyan minister! A Unitarian was there and a Confucian.

During King George's reign, Christian missionary effort declined abroad, largely through lack of funds, and yet at the same time Confucians and Moslems and Buddhists and Hindus, came here, each seeking to tell England that it had something to teach a great Christian country, which hitherto, had dismissed Mohammadanism and Buddhism and Hinduism as mere heathen religions.

Hannen Swarffar in *Passing Show*, June 15, 1935.



THE MAHA-BODHI

FOUNDED BY THE ANAGARIKA H. DHARMAPALA
IN MAY 1892.

अथ भिक्षुवे चारिणं बहुजनहिताय बहुजनसुखाय लोकानुकम्पाय अत्याय
हिताय सुखाय देवमनुस्मानं । देसेषु भिक्षुवे धम्मं आदि कल्याणं भज्जे कल्याणं
परियोसान कल्याणं सारथं सव्यञ्जनं वैबलपरिपुषं परिसुहं ब्रह्मचरिणं पकासेषु ।

"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."—MAHAVAGGA, VINAYA PITAKA.

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THE FOLLOWER OF THE BUDDHA

BY MADAME ALEXANDRA DAVID NEEL.

A remarkable fact which is true of all ages and all countries, is the change that the personality of enlightened philosophers and religious masters undergo at the hands of their self-styled disciples in course of time. There is not one accepted founder of a philosophy or a religion who has escaped this lamentable fate. Whether it be Siddhartha Gautama, Jesus, Mohammed or Sankaracharya, it has been the same case,

Now, by changing in this way the character of their Masters, these unfaithful disciples naturally have been led to travesty their doctrines, robbing them of their special character, their originality and their strength.

Buddhists would be taking to themselves an unmerited glory if, by closing their eyes to the obvious, they thought that they had entirely escaped the error into which the adepts of all other doctrines have fallen and to have wholly preserved to the one whom they honour under the title of Buddha, his true and mighty personality. They too, from early times, have accumulated around him many legends and miracles. Depriving him of his human character, they have made of him a god to whom supplications are made. By thus relapsing into the ritualism that deadens the intelligence and which, for this reason, was explicitly condemned by the supremely intelligent Guatama, his followers have caused the Dharma and Sangha to become a lesser spiritual power in the world.

Is this what the Buddha wished? Surely not?

When he commanded his disciples to spread his doctrine, he had in view the happiness and well-being of man. His words bear witness to it:—"Go ye and wander forth for the gain, for the welfare of the many, in compassion for the world". This same thought we find again, poetically expressed, in the *Lalita Vistara* where the Buddha says: "To the world enveloped in the darkness of ignorance and trouble, I will give the great light of the highest science".

Now, what is this "highest science"? Which is the science that is capable of producing the well-being and happiness of man? The Buddha emphatically proclaimed it: it is the correct knowledge of things, right views, the soundness of mind which makes clear what is of real benefit to the individual in particular and for humanity in general.

Where are then the energetic disciples of the energetic Gautama, who follow in his footsteps and have at heart the desire to imitate him by propagating in the world his method

of combating suffering? Should not the Buddhists be the first to denounce evil, that is, error in all its forms. Should they not seize upon every flagrant case of injustice, of cruelty, of bad faith as an occasion for drawing to it the attention of the unthinking masses. Should they not warn them against their indifference by making them understand that the misfortune which to-day overtakes their neighbour can tomorrow befall them, and that so long as evil exists none is safe from its effects. Finally, should they not prove to suffering humanity, that they themselves are the originators of their suffering through their beliefs, their erroneous ideas, their short-sighted egoism, their hypocrisy, which they think would serve their individual ends, but which only augment their painful insecurity.

"Enshrouded by darkness do ye not ask a lamp," says the Dhammapada.

It is not within anyone's power to be a potent all-sufficing light to others, but what is possible, what is the duty of the spiritual sons of the Buddha is to incite men to light in themselves "their own-lamp" by which to illuminate their path.

The world of to-day does not resemble the one in which the Buddha lived; men's preoccupations and needs are different. What they now seek are not ancient formulas, old tales which are not in agreement with any of their existing thoughts. Unlike the followers of other doctrines who are bound by out of date dogmas, we Buddhists, can present them with a perfectly up to date teaching, more than ever up to date, at a period when the supremacy of intelligence is so boastfully acclaimed. Then why not give to this teaching the greatest possible scope? What is so wonderful about the Doctrine of the Buddha is that it remains true and efficacious for all ages, that it does not depend on revealed dogmas or on mysteries or on gods, but on truth itself. To acquire right views, to have our thoughts and actions based on knowledge

proceeding from investigation and experience is a method incapable of failure.

There are few people who will refuse to admit the truth of this statement, but the mental lethargy and intellectual torpor in which the majority of us are more or less sunk constitute powerful obstacles in the way of acquiring right views.

By way of example and in order to become qualified for drawing the attention of others, it is important that we closely observe the events which arise in the world, search for their causes and examine their effects. To be deluded by words and speeches is contrary to the spirit of Buddhism. One who is worthy of the name of Buddhist examines the facts and judges them after the only Buddhist criterion: do these things lead to the welfare and happiness of beings or do they produce suffering? When he has formed a clear opinion, the moment has then arrived for him to go forth with courage and draw the attention of those who are thoughtlessly indifferent to the result of his investigations.

There are certain words belonging to the sacred writings which the Buddhists repeat with complacency and which, too often, become a cradle song that lulls them contentedly to sleep, sparing them the fatigue of thinking. One of the best known is: "Abstain from all evil, do good, this is the law of Buddhas". The precept is good, provided that those who repeat this injunction hold clear notions as to what is good and what is evil. Some will answer: For our guide in this we have the five precepts. Exactly so, but there is more than one way of conceiving each one of them.

Do not kill: does it only mean that we are not to stab another man in the heart or shoot him in the head? Must or must not war be considered as included in this prohibition? Are there not indirect ways of murdering such as, for example, allowing men to be killed, without defending them or even protesting against the act? And apart from brutally inflicted death are there no other methods of bringing about the same result through excessive labour, privation, misery? . . . Must

it be understood to refer only to the murder of the individual or does it cover also the systematic suppression, more or less slow, of the so-called inferior races? And further again, does this commandment prohibit or not the slaughter of animals and the cowardly inciting to that slaughter by those who do not kill themselves, but who are the butchers' clients?

Not to take what has not been given: Does this merely imply not to put your hand in the pocket of a passer-by or to rob another's cash-box? That which is extorted under compulsion or by ruse, privately or by governments, all the gifts or the labour obtained under false pretences should these be included or not under this heading?...

The same scrutiny can be applied to the other three precepts. For example: how many are the ways of lying?

And the Good? To do good, what does that imply? Is it only to refrain from acts prohibited by the precepts, to give alms?... That is to be doubted. An almost entirely passive attitude, a timid or indifferent accepting of iniquity, of falsehood, of all evils which are caused by the holding of wrong views and which are endured through other wrong views, is not a Buddhist attitude. It is not in keeping with the epithet of "warrior" conferred by the Buddha on his disciples.

"Warriors we call ourselves, O disciples, because we wage war. We wage war for lofty virtue, for high endeavour, for sublime wisdom, therefore are we called warriors".

(Anguttara Nikāya).

We war to acquire for ourselves this lofty virtue, this high endeavour, this sublime wisdom because they make us a living power for good; but we must also war so that lofty virtue, high endeavour and sublime wisdom may reign in the world and that they are not hindered and crushed by the might of ignorance.

The Bodhisatva can accept suffering for himself, if he judges it to be for the benefit of others, but no Buddhist can

accept the infliction of it on others without making every effort of which he is capable to prevent it.

It is not through the contemplation of a mythological Buddha, that we shall follow the path shown by the real living Buddha, Siddhartha Gautama and that we shall attain, as he did, to illumination, to supreme deliverance. It is in pursuing valiantly, as "warriors" the fight against suffering and against false views which are its cause. It is in "wandering forth for the gain, for the welfare of the many".

THE FLOCK

(For two years The British Maha Bodhi Society has been without a Bhikkhu.)

The shepherd left the sheep and went his way
To tend another flock. Not his the shame,
For as the farmer* bade he must obey,
And he who gave the order takes the blame.

So the poor flock without a herd to guide,
Or shepherd's staff to point the proper way,
Hither and thither straggled o'er the country side,
Where grass was sweetest and soft pastures lay.

And some with other flocks soon made their home,
And thieves and wolves upon the others prayed,
Only a sturdy remnant were not lured to roam,
And in their proper pasture, without shepherd, stayed.

What of the farmer? What must he expect?
When balance sheet of gain and loss is made.
Must he not suffer for his gross neglect,
In merit lost and evil Karma made?

What of the shepherds who refuse to leave
Soft quarters where the food is good and climate warm,
Shall they unto their higher goal achieve
Whom hardships of the rugged way alarm?

FRANK R. MELLOR.

* Neither is the farmer to be blamed. All his resources have been exhausted.—Ed. *Maha Bodhi*.

QUIET CORNER OF DISTANT ASIA

BY G. VENKATACHALAM

Buddhism first entered Japan via Korea. It was a King of Kudara (Korea) who attempted to civilise Japan, in the Buddhist sense, about the sixth century A.D. by sending priests, scriptures and artists to introduce the new religion in that neighbouring kingdom.

A few decades later, under the reign of the noble Queen and Empress Suiko and her regent Prince Shotoku, Buddhism became the state religion of Japan. Prince Shotoku, like King Asoka, was a royal convert, who used all his power and influence for spreading this new faith in his land and in building schools, hospitals, temples and monasteries for the propagation of his religion.

Korea received the Dhamma indirectly from China and directly from India somewhere about the first century A.D. A band of Bhikkhus from India arrived in Korea, during the reign of King Nankai of the Silla dynasty, about the beginning of the Christian era, and sought his help and sympathy for preaching the Law and permission for erecting temples and monasteries in his kingdom.

IDEAL SHELTER.

The mountains of Kongo, in the north-eastern corner of the peninsula, afforded an ideal shelter and seclusion for their retreat and worship, and here they built their chaityas and viharas, the remains of which can still be seen in the Seiyō-ji and Yutenji temples of the Inner Kongo.

The Kongo mountains are unique in the world. They are popularly known as the Diamond Mountains, famous for their beauty and sublime scenery. Few mountain ranges in the world can rival them for their fantastic formations

and singular grandeur, and fewer still contain, within such a compressed area, such magnificent landscapes, lovely verdant valleys, lofty pine-clad peaks, dreamy sapphire pools and silver-white fairy waterfalls, making the place a veritable paradise on earth.

Like petals folded around a pistil, the peaks of Kongo spread out in several circular folds, presenting an unrivalled panorama of splendour and beauty. The thousand and one grotesque-shaped peaks here, resembling birds, animals, human beings, even monsters, simply stagger imagination. It seems as if nature has been playing with forms and has been at great pains to create giant sculptural works out of mountain-tops. And what masterpieces of nature's freak and fantasy!

BUDDHIST TEMPLES.

Amidst these gorgeous mountain sceneries, reminding one of the majesty of some of the Himalayan side-valleys, lie scattered about some of the oldest Buddhist temples and monasteries in the world. My visit to one of them was a thrilling experience indeed!

I had climbed "Kimengan" and "Sansen-gan" two prominent peaks in the Outer Kongo, and was spending the night in the temple of Shinkei-ji, (itself over a thousand years old), not far from the village of Onseiri from where I had attempted the climb that morning.

"Let's do Seiyōji monastery to-morrow. It's only a day's march from here," said my companion, a Korean student from a Japanese University, who was also hiking in those parts.

"What's special about it?", I asked him.

"It's the oldest Buddhist place in our country," my companion answered, "and also it was founded centuries ago by priests from India."

That settled it.

We made an early start as the way before us was all up-hill climbing. The first flush of the dawn had not appeared on the horizon and it was freezingly cold outside. The first stage of the march lay through thickly-covered pine forests which formed a canopy over our heads. Dreaming pools, cool and clear, reflected their branches. Lovely gorges opened out before us, as we pressed forward, and the roaring sound of waterfalls echoed and re-echoed all around us. Beautiful beyond description was the scenery all along the valley!

FANTASTIC SIGHT.

We rested at high noon at an old hermitage which hung precariously, supported by a copper pillar, on the side of a steep mountain pathway. Climbing became more difficult and dangerous, and we had to negotiate carefully over big boulders and slippery rocks with the aid of chains and iron ladders put up by pilgrims and the Government.

Higher and higher we climbed till we emerged upon a storm-tossed terrace exposed to all the winds of the heaven. Looking from here we saw an unbelievably fantastic sight of a long range of rugged peaks appearing like a host of giant vultures perched upon tree-tops waiting to swoop down upon their prey in the valley below! We saw too, close at hand, rocks round-shaped, graceful in line and feminine in their beauty.

Descending down a gorge in which roared and thundered innumerable streams, big and small, we traversed more pine-clad valleys before we arrived at our destination towards sunset hour. In the receding darkness the valley of Seiyō-ji monastery, with its grey-tiled roofs and red-pillared shrines looked an enchanted castle. The stillness of the place, the dark shadows of the forests, the steep slopes of thickly wooded peaks, all were terribly overpowering. The atmosphere was definitely awe-inspiring and mystical.

STRANGERS' ARRIVAL.

In the centre was a polygonal structure painted red and supported by eight pillars. A large door with two massive shutters opened at one side flanked by two painted white elephants on either side of the door-way. A number of tiled buildings, in the Korean architectural style, surrounded this polygonal hall, and not far, in the compound, were the remains of a three-storied pagoda, a stone lantern and other relics of an yet more ancient temple.

We arrived silent and soft-footed, like two ghosts, and the monks had the surprise of their lives! News soon spread of the arrival of two strangers, and in the gathering darkness we were conducted by an agitated and perplexed priest to a dimly-lit chamber where we saw shadowy figures in meditation and prayer.

From an inner chamber emerged a portly personage, in loose flowing robes and with a massive head, and approaching us addressed my young friend in the Korean language. My companion explained who we were and introduced me as a pilgrim from India. He was visibly delighted when he heard that I was from the land of the Buddha Dhamma. He clapped and shouted and soon we were surrounded by a crowd of animated and gesticulating monks.

LEARNED THEOLOGIAN.

We were comfortably lodged for the night, after a warm supper, and the chief abbot of the monastery attending on us personally.

He was a kindly man, this abbot, with merry twinkling eyes, a statuesque face with a goatee beard, and carried himself with dignity and power, reminding one of a typical Chinese sage as painted by the old masters of Cathay. Though short of stature he was built in generous proportions and his impressive head indicated his intellectual attainments, for he was both a venerable Buddhist priest and a learned theologian.

The next day we were taken round the temples and monasteries and special ceremonial rites were held in our honour and to bless us. The abbot told me, through my companion, that he and his monks were more than delighted to have me as their guest as I was the first Indian to visit them and their monastery after it was founded by an Indian Bhikkhu nearly two thousand years ago. That was indeed an historic occasion, he assured me, and pleasure and surprise was all over his face!

As I sat listening to him, in that quiet corner of distant Asia, I could not help recalling to my mind, with pride and surging emotion, the glory that was Aryavarta's in those far-off days. What a cradle-land of culture and civilisation, religions and philosophies, arts and sciences, seers and saints, heroes and heroines!

DARING PIONEERS.

What daring pioneers were those men of old, who, traversing trackless lands and crossing uncharted seas, facing untold difficulties and danger, braving all the furies of heaven and earth, marching with an indomitable will and courage and led by a Vision of Life Splendid, planted the flag of their faith and the seed of their culture in such distant lands as Java and Cambodia, China and Korea! Pictures of Prambanam, Borobudur, Ankhov Vat, Horyuji passed before my mind's eye as I tried to recapitulate their past achievements.

And what has modern India to her credit, as compared with her past, except religious feuds and communal bickerings, political slavery and general national degeneracy!

I left the abbot and the two-thousand-year-old monastery regretfully, loth to part from such sublime surroundings and sublimer associations!

ON WAY TO TIBET

BY MAHAPANDITA RAHULA SANKRITYAYANA

During my two months stay in Nepal, I finished the proofs of "*Dighanikāya*" and "*Japan*." The missing portion of the first three chapters of *Pramānavartikā* was also restored. My friend Dr. Jayaswal had returned to India after a week's sojourn in Nepal. Winter season had passed and now spring was appearing everywhere in its thousand blooms. Tibetan traders and pilgrims had already returned to their country, and news reached us that the Himalayan passes were now open. So we decided to start for Tibet immediately. Apart from the provisions for our journey, we bought some saffron dried fruits, biscuits and other tin food to be presented to our Tibetan friends. We also took some simple medicines, as in Tibet most of the diseases have as their remedies only faith-cure.

The great Sanskritist and royal preceptor Pandit Hemraja Sharman has always taken a paternal interest in my journeys. This time also I received many a valuable advice and much material assistance in my undertaking. He not only gave me a dozen film packets, but also told me that I should not worry about the expenses, and use the services of a photographer if available. It is still doubtful whether there is any good photographer at Shigartse or not, even if there is one it would not be possible for me to employ his services with my meagre purse of Rs. 240/-. The chief purpose of my present journey is to bring back copies of the Sanskrit palm-leaf MSS originally taken from India during the tenth, eleventh and twelfth centuries, and now preserved in the archives of Tibetan monasteries. When I left India, I had only one hundred rupees, which was not enough even for the personal expenses of a foot traveller ; besides I was yet too weak as

a result the typhoid attack I had in December-January. In fact many good friends advised me not to take such an arduous journey in such a weak state of health, but I felt I could not, on any account, postpone the publication of *Pramānavartikā*, the chief work of the great Dharmakīrti whom the Russian Savant Dr. Stcherbatsky describes as "The Indian Kant". My recent illness was so severe that I learnt subsequently that my friends were considering where to cremate my body and where to place the ashes! During the whole of my illness my own mind was occupied with the thought of the restoration and publication of *Pramānavārtika*, and sometimes I felt very sad, that in the event of my death there would be no one to bring the last chapters of the great work from the inaccessible archives of the monastery of Sa-Skya.

15th April was the date fixed for our departure from Nepal. The three porters engaged to carry our luggage up to Nenam had left Katmandu early in the morning. The two ponies which Gurūji (Pandit Hemraj Sharman) gave us with the permission that we could take them as far as we liked were also sent ahead. We could motor up to Sankhu as there is a motorable road from Katmandu till that place. After taking leave of our kind host Sahu Dharmaman and his family, whose hospitality we had enjoyed for the last two months and to whose generosity all of my Tibetan journeys are due, we went to say good-bye to Gurūji, the scholar and patron saint of learning in Nepal. Already suffering from chronic gout, just one day before we started he got several bruises by falling from the stair-case. At the age of sixty this is a serious mishap, but with his smiling face covered with grey hair, like a snow-capped Himalayan peak, he was ready to bid us farewell with kind words. With a thankful heart, but without its outward expression lest it might be disagreeable to our venerable friend we took leave; he filled our hands with fruits, suggesting that our venture would be as fruitful.

The road to Sankhu is tolerably good. We passed Mahabandha, the biggest and one of the most sacred Stupas

of Nepal. At two o'clock the day was sufficiently hot, the place looked empty. In winter, all the houses encircling it are crowded with Tibetan devotees. According to our previous arrangement we intended to cross the Nang-le pass, but it seems, that our porters had been enjoying country-beer at Mahabandha, as up to two P.M. they did not proceed more than three miles from Katmandu. We reached Sankhu in half an hour, and considering the rate of progress made by our porters, we decided to stay at Sankhu for the night.

Sankhu is the biggest village in Nepal valley. With its orderly rows of shops it looks like a marketing town. Like other places in the valley it also suffered much from the recent earthquake, but the effect would have been erased if it had any good prospect of trade. With old abandoned delapidated houses, and the tottering ancient edifices, it presented a very gloomy look.

Sankhu is famous for its well-known goddess Vajiravarāhi, whose temple is not far away from the town. The people celebrate many festivals of their old goddess, but not on the same scale as in bygone days. Will its trade be revived? Will its artisans be again busy with their crafts in the future? How can this be possible when we see the whole country flooded with cheap foreign products. Agriculture will remain the only means of sustenance for its inhabitants.

(16th April) Early in the morning we started. After riding one mile or so the ascent began. For a few hundred feet it was so steep, we could not use our ponies. It took more than an hour to reach the summit. The road was tolerable good, and then the descent was easy. At a lonely shop we took our breakfast, and after having an hour's rest we started on our journey again. Though the descent was not so steep, yet it was very long. At last we reached a big stream which is one of the chief tributaries of Kosi. The bridge is a little further up but placing a big trunk of a tree a temporary causeway was made by which men alone were able to cross the stream. Fortunately the water was not deep and the ponies

had no difficulty in crossing it a few yards further down. At the foot of the hill we waited for our porters. We asked them where we could stay for the night. They said they could reach the summit where there were many shops and where both men and beasts could rest comfortably. When we reached the Nawalpur bazar we found the sun setting and the porters were still behind us but we hoped that they would certainly reach in time as our beddings, and provisions were all with them. When we had waited patiently for two and half hours a traveller arrived and informed us that the porters were staying a mile down and were not coming up that night. As I had my robes I could manage with them, but Abhesingha had only his coat and pyjama. The night was sufficiently cold, so the problem seemed a bit difficult to solve. When the old shopkeeper came to know about our difficulty he lent us a blanket. We laid our ourselves on the rough straw beds. Sound sleep was impossible as our stomachs were empty and bugs and small flees were stinging us. It was however not an unusual experience.

Next morning the porters came, with many excuses. There was no use quarrelling with them. We asked one of our grooms to be always with them. After taking a heavy breakfast we again started. It was a long descent that we had to negotiate now. All the hills were studded with fields, and very little jungle was left; so the beauty of the sub-Himalayas was gone and many of the water fountains were dried up. Perhaps the government are trying to preserve what remains of the forest, but now the effort appears to be too late. The cultivation in this part of the country is so extensive that the fields occupy more area than the land on which these hills stand. It would have been more profitable to the country if there had been more orchards instead of cultivations of cheap cereals. Nepal is very poor in its exports. This will become quite clear, if you witness the empty holding-pans on the ropeline going down and all the holding-pans coming towards Nepal full of foreign products. Before the ropeway was con-

structed, every house in Nepal had its own loom and spinning wheel. All foot wears were made in the country. Even umbrellas were made there. But now things have changed. Almost all industrial enterprises have been stopped. The adverse trade balance is affecting the currency of the country. Already the exchange value has dropped by 20%. Only by encouraging the industrial development through protective duty, and by changing the agricultural land into fruit growing orchards that the country can prosper.

After going down a stream, we began to climb another hill. We left one of our grooms to bring the porters up. After riding two and a half hours we reached Chautara at half past three. Chautara bazar is just on the top of the range. There are about twenty shops. From the roofs of the houses you can see on both sides mountain-slopes covered with fields in terraces. Indian corn has already been sown and the farmers were waiting for the monsoon. When we had asked for lodging from two or three houses, a poor Newār offered his house for our shelter. The groom who was with us was complaining of a severe pain in his stomach. We wanted to give him some medicine but he refused to take it. After two hours the porters arrived. The two boys who had divided one load among themselves had got quite tired, and it was beyond their power to carry the load further. So we had to find another porter. The groom's condition was still troubling us but we hoped that he would be alright by the morning. In the night there was a slight shower of rain.

Next morning with some difficulty we got a porter to go to the frontier. The groom's case showed no improvement. When we asked the other groom if he could manage both the horses with the help of a new man, he pleaded his inability as the other horse was very frisky. He was reluctant even to bring his own horse. He wanted to return along with the other groom. It required some persuasion and even threats to make him accompany us.

After our departure from Chautara, we came to know that the groom had no stomach trouble at all. He only pretended to be ill so that he might go back. He had even asked his companion to accompany him. Now we understood why he had refused to take any medicine, even hot milk. We reached Jalvir at noon. When I was returning last time from Tibet, I found on this side of the suspension-bridge plenty of fried fish being sold in the shops. Now, except one or two, all other shops are closed. The place looked deserted. The main bazar was a little up on the other side of the river. Here too we found the same spectacle. Two years ago the shopkeepers of this place looked prosperous. We could not understand the reason for the change now visible. It might be on account of the harvesting-season been over.

From Jalvir bazar we had to ascend again. Between Katmandu and Nenam travellers have to cross four passes, this one called "Deovrali" is the highest. After climbing a few furlongs rain started, so we had to take shelter. Having made a little more progress we stopped at Paire for our night's rest. A palatial three-storied building was our resting place. Its small smooth tiles, its elaborately carved balconies and its well shaped brick walls showed that its owner was a prosperous man. At the time of our visit it was used as a rest-house by travellers and the upper story occupied by a dumb and deaf old woman. The place seemed rather too large for such a quiet person—but originally it was not meant for her use. Perhaps it was made by some merchant when the trade was in a flourishing condition, and abandoned when bad times came as in such a small village no one could afford to buy such a building. There was no difficulty in finding some Indian-corn for our ponies, but it was not an easy job to find even a handful of straw for them. In fact it is too difficult to get dry or green fodder for the pack-mules between Sankhu and Tatpāni. This is the

reason why animals seldom pass through this route. All the merchandise to and from Nenam is carried by porters.

Early in the morning we began to climb another steep ascent. Though the ascent is almost perpendicular yet its difficulties are lessened by the zigzag route made during the Tibeto-Nepalese conflict of 1929-30. That war was almost certain but it was the tactful persuasion of Mr. Laden La that prevented the great calamity. We stayed for two hours at Yanlakot, a Tamaing village.

After meals, we resumed our upward journey. It was an easy ascent to Deorali Pass. Except on the summit no forest is to be found, and here on the top too new settlers were busy in making new clearings. Right on the pass there were two or three Tamang houses. During my last trip, I found one or two shops, but now there was none. Perhaps during the harvest season some such shops are temporarily opened. We waited for an hour for the porters. After walking three or four miles we reached Thagam village. It is a pretty big village. We chose the Newar-settlement for our stay. There were about ten Newar-houses. They were quite good and looked like the houses in the valley. About a hundred years ago these people came from the valley as petty merchants but as there was not much scope for such enterprise in these poor villages, they diverted their attention towards agriculture. They specially cultivate potatoes. With some difficulty we got permission for our night's shelter in the verandah of a house. The family consisted of only two or three people. The housewife was in sick-bed, a little later the master of the house—a very gentle old man—came. From the very appearance, the house looked sad, the face of the old man confirmed the impression, yet he tried his best to make us comfortable. From a neighbouring house we purchased some rice for ourselves and grains for our ponies. No potatoes or any kind of vegetables were available. We took our simple meal and went to rest. We had great fear

of fleas because in such places they abound, but the night somehow passed peacefully.

Early in the morning we again started. From day before the porters were insisting that we should go by the lower route. From Tatpani, the Tibeto-Nepalese frontier, up to this place there are two routes. The road passing through the upper range of mountains is longer than the one passing through the lower parts of the hills. Ponies can go only by the upper route which is well kept. The lower route had many ascents and descents and it is absolutely impossible for ponies to take such a narrow and dangerous footpath. Today again our porters insisted that we should take the shorter route. We explained our difficulty. Then they asked to be allowed to go by that route, but that also was not possible. Without our beddings and provisions what could we do in the night; so with great reluctance they felt obliged to follow us. For about two hours our road was quite good, then the inevitable steep ascent began and after half an hour we reached the bottom of the narrow gauge. It was already nine o'clock but the place was still untouched by the sun-rays. The mountains were covered with trees. Below a small stream ran smoothly. Near by two water-mills made soothing noise. We stayed for two hours to take our breakfast which consisted of rice and dried fish.

Now from here another steep and long ascent began. After going a little up, I rode my pony. Indian corn or maize is the chief product of this locality. We passed a small hamlet. There remains two or three trees, the remnant of the old jungle which once covered the whole hillside. On the top of the trees black-faced monkeys were making a harsh noise. As it is very seldom that the ponies pass by this road, so perhaps their sight was a little strange to them. After three hours strenuous journey we reached the top of one of the hills. There is a small village here, Khilti by name, inhabited by four or five Newar families. Formerly there used to be the frontier-custom-post here, and the

place was in a flourishing condition when these Newar families came to settle down. Now their chief occupation is potatoe-cultivation. Close by is a temple of the Goddess Durga. It has an ordinary thatched roof.

A few years back a devotee (Colonel Ganga Bahadur) a military officer, presented a big bronze lion to the goddess with a dedicatory verse in Sanskrit. We rested here a while, when the gentle housewife offered us cool water to drink. At a little distance are Sharba houses. Sharbas are real Tibetans living in Nepal. Their villages are situated in the highest zone of the mountains. For their yaks and sheep they need grazing ground and also plenty of wood for their own use. On our way we passed several cowherds camps. During this season of the year these people bring their cattle for grazing, to a distance of a week's walk from their homes. We tried to get some buttermilk but without success. On our way we passed a big Sharba village with a beautiful temple of the Buddha. At 4 o'clock in the evening we reached the highest point. Now an arduous descent awaited us. The scenery was beautiful. It was pleasant to see the tall green trees, from where a continuous note of a Himalayan bird was coming to us. In rains the beauty is marred by the blood-sucking leaches, but fortunately the rainy season had not as yet begun. We passed a Government grannery. In Nepal you witness many granneries almost in every locality. These stores of grain are to help the people during drought and famine. After compassing a small wooden bridge, not very far from which is a good waterfall, we had to climb up again. When we reached Dugna, Sharba-houses were offering their hospitality, but our porters decided to stay in Tamang-houses which were a little farther down. Tamangs and Sharbas both are Buddhists, but Sharbas are comparatively more zealous for their religion, as they are often benifited by the visit of the pious and learned Lamas of Tibet. It was already dark when we reached the place where we had to stay for the night. At some distance on the

spire of a hill was an abandoned old fortification. It was erected to guard against invasions from the Tibetan side. When the country was under China, Chinese garrisons were stationed in many places in the Tibetan frontier, but as those garrisons are no longer there these fortifications are lying idle.

On the 21st May we started very early. A smooth ascent and then an easy walk down hill till we reached Bhutiya Kusi. After a little rest and an hour's journey we reached Tatpāni at 10 o'clock. As one of our porters was engaged only up to this place we had to arrange for another. At this place there is a customhouse, and a Post Office too. The officer-in-charge is the same old Brahman gentleman who was here when two years ago I passed this place on my return journey from Tibet. As there are fine sulphur hot-water springs, the place is named TAT-PAN (hot water). After exchanging the usual compliments we went to the hot spring to have a good bath. Now the problem was to find a porter to go to Nenam. This being salt-season, thousands of Nepālis pass to and from Nenam. They are laden with rice and other grains, when going towards Nenam, and with salt the product of Tibetan salt lake, while coming from Nenam. Our officer friend tried his best to find some one to take our luggage but without success. We waited up to 1 o'clock. At last feeling hopeless the officer asked his own servant to carry my luggage uptill Nenam. After offering our heartfelt thanks for his hospitality and kindness we took his leave.

The Kudāri frontier military post is not very far from Tatpāni. Here the names of all the travellers are noted down. The clerk when he heard that I was an Indian, an usual visitor to that place, told me that he must inform the officer. The officer was a new man, not the one whom I saw two years ago. But he was a good-natured person. One of his soldiers also happened to know me, when I had passed the place last time. Then there was Thākur Ram Bahadur, Guruji's groom. So he was quite satisfied with the purpose of my journey; yet he said: "It is a frontier post, and a

heavy responsibility lies upon our shoulders. I can refuse your passing the frontier, but it will be too cruel. So in the future it will be good for both sides if an official letter from Nepal is brought."

Thus ended the first part of my journey within Nepal boundary. Passing the little Sharba village, and after walking down a mile, we came to the risky wooden bridge on Bhot-kosi, which is the real frontier of Tibet and Nepal. After crossing it we entered Tibet at 3 P.M.

(To be continued)

Honour, reverence, devotion and worship ought not to be shown to recluses and Brahmins who, in connection with visible forms, and the sense objects of the other five senses, have not shed all lust, all hate and all folly, and having hearts, not yet tranquil, walk sometimes righteously but sometimes unrighteously in body, speech and mind. And why?—Because, you will say, we ourselves too behave just the same, and fail to see a higher righteousness in these men; and therefore, we ought not to show such recluses and Brahmins honour, reverence, devotion and worship.

Nagara Vindeyya Sutta.

THE LOST CHILD

By BHIKKHU METTEYYA

Jivā* was dead, and Queen Ubbirī, mad in her sadness went to the Lord. But even seated at His feet, she was lost in thoughts of lost Psyche, and went in search of her to where they burned her by the Aciravati. There she wept bitterly until the breasts that once were wet with the milk of mother-love were now wet with the bitter tears that streamed forth from her eyes, and until the face that once bloomed so rosy became blue. The lament of her aching heart rent the air and the peace of the cremation ground was destroyed.

None came, neither this Jivā nor those thousands of others burnt before.

But suddenly the gloom of the grave was lost in a lovely light and Ubbirī heard the Lord consoling her with His sweet soothing words.

The bleeding heart was healed for ever.

All her sorrow vanished and she was happier than when she had her Jivā.

And behold the miracle worked by the master! She who wanted to die for one life lived now for all life. Ubbirī found more than what she lost, for she who formerly was mother of one child was now mother of all living beings. She who of yore was poor with love for only one child was rich now with love for all beings that breathe.

Even the withering leaf would make her heart quiver.

The wise woman also saw how futile it was to seek for Psyche here in this ever changing world, where birth ends in death, youth in old age and beauty in ugliness; where the fairest flower fades and the mightiest empire wanes.

* Jivā means Psyche.

Ubbiri saw ! She saw that growth is decay and life is death. She saw that the river of life is also the river of death and she would not weep for the everchanging Aciravati.

She now was daughter of the Lord and she who once was loved by only one now became beloved of all. She wished not for kingdoms but moved like a real queen, enthroned in many hearts.

She wished for nothing, but the whole world was hers. She wished not for life, but the fear of death never entered her heart. She wished not for children, but was mother of the whole world. She was a saint.

Let a man understand both appreciation and depreciation, and, having understood them, let him not appreciate or depreciate but preach the Doctrine. Let him understand the appraisement of ease ; and having understood it, let him pursue inward ease of heart. Let him not be a tale-teller nor confront anyone with improper remarks. Slowly let him speak, not hurriedly. Let him neither affect provincialisms in speech nor depart from recognised parlance.

Arana Vibhanga Sutta.

ART AND MEDITATION*

BY ANAGARIKA B. GOVINDA.

Art and meditation are creative states of the human mind, both are nourished by the same source, but it may seem that they are moving in different directions: art towards the realm of sense-impressions, meditation towards the over-coming of forms and sense-impressions. But this difference pertains only to accidentals, not to the essentials. First of all meditation does not mean pure abstraction or negation of form—except in its ultimate illimitable stages—it means the perfect concentration of mind and the elimination of all unessential features of the subject in question until we are fully conscious of it by experiencing reality in a particular aspect or from a particular angle of vision.

Art proceeds in a similar way: while using the forms of the external world, it never tries to imitate nature but to reveal a higher reality by omitting all accidentals, thus raising the visible form to the value of a symbol, expressing a direct experience of life.

The same experience may be gained by the process of meditation. But instead of creating a formal (objectively existing) expression, it leaves a subjective impression, thus acting as a forming agent on the character or the consciousness of the meditator.

The highest form of meditation or perfect absorption, which has no particular subject may be described as the

* The Anagarika B. Govinda is about to publish a book on ART AND MEDITATION with reproductions of 12 abstract meditation-paintings. The present article is an extract of two chapters dealing with the PARALLELISM BETWEEN ART AND MEDITATION and ART AND SPIRITUAL TRAINING. The book is at present in the press. Orders may be placed through the MAHA BODHI BOOK AGENCY, 4A, College Square, Calcutta. (Price Rupees Two.)

attainment of a spiritual vacuum in which the universal forces of our soul can manifest themselves. In this sense it can be called the art to arouse within ourselves a creative attitude, a state of intuition.

The artist, on the other hand, who has the gift, or who by continuous training has achieved the faculty of expressing such intuitive experience, crystalizes his inner vision into visible forms by reversing the meditative process into a process of materialisation. But this presupposes that the artist first has attained that intuitive state. This may happen either by external stimuli or it may be conditioned spontaneously by the genius of the artist or by spiritual training. In many cases all these factors may work together: the beauty of nature, or the impression of a human face, or an illuminating thought may act as a stimulus by which the dormant genius is aroused, and by conscious concentration on this intuition the experience takes visible shape and finally materializes in the creation of a work of art.

Thus art does not move exclusively in the opposite direction of meditation as it might have appeared to a superficial observer who would see art only in its formal expression, but it moves in the direction of meditation as well, namely in the state of conception. Art and meditation compensate and penetrate each other.

The importance of art and its relationship to meditation is not yet exhausted with the aspect of its original creation. The effect of a work of art, the experience to which it leads the onlooker, is equally important. The artist himself may not care for the effect of his work. For him the process of creating it is the only thing that really matters. But art as a factor in the life of humanity and part of human civilisation is mainly concerned with its faculty of inspiring ever again those who open themselves to the influence of great works of art.

The enjoyment of art is an act of re-creation, or rather of creation in the reverse direction towards the source of

intuition, i.e. an act absorption, in which we loose our small self in the creative experience of a greater universe.

"Thus art means the ever renewed concentric attack and the breaking through of selfhood towards infinity, the complete extinction of limitation by endless and as such uninterrupted turns of radiations and inhalations ; it means the condensation of the universe to a microcosmic focus and ever again the establishment of a magic balance between soul and universe. The object of art is the condensation of all the inconceivable streams, forces, and effects of the universe upon the plane of human understanding and experience ; it is the projection of psychic emotion into the infinite.

The self dissolved and transformed into the whole,—in which case emptiness only signifies the complete non-resistance,—means the dissolution of the one into the other, the passionless acceptance of the world into the liberated, i.e. unlimited soul. Silent stillness, or intuitive vision : revelation ever again concentrated in the perfection of human equanimity intensified by the complete readiness of the medium : infinity is attained ; and from the bondage of the symbol,—as the artistic expression of the unexpressible,—this infinity reacts into the freedom of the soul."

Here art and religious life meet in a sphere of consciousness where no such distinction exists. Therefore wherever religion is a living force there it finds its natural expression in art, in fact, it becomes art itself,—just as art in its highest attainments becomes religion. Art is the measure for the liveliness of a religion.

The highest combination of art and religious life had been realized in past milleniums when Buddhist monks and mystics materialized their visions in sculptures and paintings, hymns and architecture, philosophy and poetry, and carried the message of a new civilisation all over Asia.

"We know little or nothing of the great artists of Hindustan. But we know of those of China and Japan, their heirs, that they were all Yogis, that they saw the only path

to art in Yoga. They did, of course, in their first student years, draw after nature with the most earnest perseverance, in order to become the complete masters of their means of expression ; but they regarded this merely as a preliminary. For them the essential was the problem of absorption. They became absorbed in themselves or in a waterfall, or a landscape, a human face, according to what they wished to represent, untill they had become one with their object, and then they created it from within, unconcerned by all outer forms. It is said of Li Lung-Mien the master of the Sung Dynasty that his main occupation did not consist in work but in meditating by the side of the mountain slopes, or near the brooks. Tao-tse was once asked by the Emperor to paint a certain landscape. He returned without sketches or studies and replied to the surprised questioning : "I have brought nature back in my heart." Kuo-Hei teaches, in his writings concerning landscape painting : "The artist must, above all, enter into spiritual relation with the hills and rivers which he wishes to paint." Inner collectedness seemed to these artists to be more important than external training. And, surely, the completely 'inward' individual stands above reason, for its laws live within his mind ; he does not need to obey them any more, just as he who knows is beyond good and evil. As his knowledge unconsciously controls all his activity, thus the knowledge of the artist-Yogi directs unfailingly even the most capricious delineation. The rhythm of Far Eastern drawing is not of rational origin : it is an inner rhythm, like that of music. If one compares the design of Leonardo or Dürer with it, one sees at once what the difference consists in : the one is the outcome of the concentration of reason which necessarily leads to the discovery of objective rules ; the other is the product of pure self-realisation, pure subjectivity condensed into form. Thus the East has succeeded in what has never yet been reached by the West : the visible representation of the Divine as such. I know nothing more grand in this world than the figure of Buddha ; it is an absolutely perfect embodiment of spirituality

in the visible domain. And this is not owing to the expressions of calm, of soulfulness, and inwardness which it bears, but it is due to the figure in itself, independent of all concurrence with the corresponding phenomena in nature."*

Thus Buddhist meditation inspired the art of the Far East with new ideals, as it had done previously in the country of its origin. The execution of a work of art was regarded as in itself an act of creative meditation, and the enjoyment of art became a part of the spiritual training, without which nobody could claim to be really cultured. "The followers of Zen aimed at direct communion with the inner nature of things, regarding their outward accessories only as impediments to a clear perception of Truth. It was this love of the Abstract that led the Zen to prefer black and white sketches to the elaborately coloured paintings of the classic Buddhist school." It was not the subject of a work of art or a painting that decided its value but the impetus with which it had been created and which it reproduced in the onlooker. But the faculty of responding to the inner meaning of such works of art has to be cultivated in the same measure as the faculty to express their meaning in visible forms. Just as the artist has to master the material in which he creates, so the one who wants to enjoy art has to prepare and to tune the instrument of spiritual receptivity.

This is what people of our times generally forget. They want to enjoy art without any effort on their part, without tuning their own instrument, without spending even the smallest time for training their mind. They expect resonance while being filled with a thousand other thoughts and the petty cares of their everyday life: but resonance is not possible without emptiness (*suññata* therefore means a perfect state of resonance) without perfect purity of mind.

Most people want to get something valuable without paying its price. They want to understand, or even to judge,

* Count Kaiserling: "Travel Diary of a Philosopher, Vol. I, pp. 278f.

within a few moments what has taken an artist many years of study and concentration. Art is to them a kind of a stop-gap of their leisure hours, a more or less luxurious play-thing whose value is measured by the momentary pleasure they can derive from it. And of all branches of art it is mainly painting and sculpture which are the victims of such superficial judgment. In both music and literature for instance a great amount of training (education) and knowledge is regarded as necessary in order to appreciate its beauty or to judge its value. The reason for the fact that the formative arts are more exposed to superficial judgment is their similarity with the surface of our visible world. But this similarity which wrongly has been taken as the essential part of art only serves to clothe the experience or the idea of the artist in visible or material forms which are familiar to us and thus provide an easier approach, comparable to the metaphors and similies in poetry. If one would take them at their face value one would miss the real meaning.

There are three marks, signs and attributes of a fool. He thinks what he should not, he says what he should not, and he does what he should not. If the fool were not thus characterised, how could the wise recognize that there is a fool and a bad man? It is because he is so characterised that they can recognize him for what he is.

Bāla Pandita Sutta.

THE ROERICH PEACE MOVEMENT

Whilst the South American Governments are ratifying the Roerich Pact, which was signed by all the republics of both the Americas, in Europe this movement is also promulgated in various countries.

The Lithuanian magazine "Naujoji Samone" sends out an appeal for the protection of cultural treasures by means of the Roerich Pact. In Poland a booklet is being circulated in many thousand copies, advocating the same movement. Magazines and newspapers in Yugoslavia, Latvia, etc. contain articles on the same subject.

In the name of the Roerich Pact Committee in France, the Secretary General Dr. Georges Chklaver appealed to the Spanish Embassy, stressing the urgent necessity of the preservation of cultural treasures in Spain. About the same South American Roerich Societies cabled to the Roerich Pact Committee, which is calling an extraordinary meeting for this purpose.

In Bruges, this October, upon the initiative of the Governor of Flandres the "Roerich Foundation pro pace, arte, scientiae et labore" (in memoriam Alberti Regis Belgarum) of which Mr. C. Tulpinck is President, is arranging an "International Day of Art" to promulgate the Roerich Pact. The Belgian newspaper "Nation Belge" writes in this connection under the title "A Happy Initiative" for the protection in time of war and troubles of treasures of art and monuments": Upon the initiative of the Governor of Flandres and "International Day of Art" is to be held at Bruges in October. The municipality, Belgian and foreign officials scientists, University delegates, artists, donators and collaborators of the Museum pro pace, arte, scientiae et labore and the international press will take part in this day of art. This manifestation will include academic sessions for the development of the activity

for the protection of art treasures and monuments. This day of art, as well as the inauguration of the Museum pro pace, arte, scientiae et labore enters into the movement, which is supported by numerous representatives of the intelligentsia and science of all countries for the promulgation of the "Roerich Pact".

Prof. Nicholas Roerich, the inaugurator of the Pact, who is also Honorary President of this movement in Belgium, has sent from his Himalayan residence, an ardent appeal and wishes for the success of this most urgent cause.

There are the imaginings that I am, that I am this person, may I be reborn, may I not be reborn, may I be reborn with form—without form—with perception—without perception—neither with nor without perception. These are the imaginings of disease,—abscesses and pangs. It is by passing beyond all imaginings that a man is called the tranquil sage. The tranquil sage knows neither rebirth nor decay, neither hopes nor fears. There is nothing to entail his rebirth and so how should he decay? or die? or fear? or hope?

Dhātu Vibhanga Sutta.

GIUSEPPE DE LORENZO

AN APPRECIATION.

(BY MAUNG AYE MAUNG)

Italy today finds in Dr. Giuseppe de Lorenzo one of her great sons. He is a Senator of the Kingdom of Italy and Professor of Geology in the Royal University of Naples. Formerly he was in charge of a Chair in the University of Rome.

Towards the end of the nineteenth century, when Dr. de Lorenzo was only a young man, he had the good fortune to come in contact with the wonderful German translations of the Pali Scriptures made by Dr. Karl Eugen Neumann, which opened his eyes to the beauties of Buddhism.

Dr. Neumann's translations of the Buddhist Scriptures, especially that of the Discourses of the Majjhima Nikaya, formed a deep impression on Dr. de Lorenzo's mind who wrote: "Schopenhauer says that the sublime is that kind of beauty, or the most perfect kind of beauty, in which one feels the negation of what is transitory and the affirmation of what is eternal, both contributing to form the essence of beauty itself. Such is indeed the impression of sublimity that one feels reading and studying Buddha's discourses of the Majjhimanikaya in the integral translation of Neumann."

So at once he got in touch with Dr. Karl Eugen Neumann, and eventually became his most beloved friend. In August 1898, Dr. de Lorenzo was the guest of Dr. Karl Neumann at Vienna and they used to walk together through the valley of the Danube and over the surrounding hills; or else they used to spend the time in the Oriental Department of the Vienna University. By that time Dr. Neumann had already published his complete translations of the Dhammapada, the

Theragatha, the Therigatha and the first 50 Discourses of the Majjhima Nikaya.

During the year 1899, Dr. Neumann finished his translation of the second 50 Discourses of the Majjhima Nikaya, and wanted to take some rest. So he came to Naples to spend his vacation with Dr. de Lorenzo. When Dr. Neumann was not swimming in the Bay of Naples or climbing Mount Vesuvius, he was spending his time reading and explaining the Pali Texts to Dr. de Lorenzo, who was thoroughly entranced and bewitched by the wonderful sonorous beauty of the Pali sounds. Dr. de Lorenzo wrote: "To him is Italy indebted for her most perfect knowledge of Buddhism, and I myself owe him the enlightenment of my mind and the greatest consolation of my mind."

It was through Dr. Neumann that Dr. de Lorenzo discovered an important passage in Dante's "Divina Comedia" indicating something about the Buddha. Dr. Neumann wrote to Dr. de Lorenzo in April 1913, "I have found in Dante (Paradiso, XIX. 70, 75) something very beautiful:

"A man

Is born on Indus' banks, and none is there
Who speaks of Christ, nor who doth read nor write;
And all his inclinations and his acts,
As far as human reason sees, are good;
And he offendeth not in word or deed. !"

In this manner, in the course of excursions and readings, the idea arose in them to translate into Italian the whole of the Majjhima Nikaya. But the translation could not proceed very rapidly, as Dr. de Lorenzo was a geologist and had to teach physical geography, besides carrying on various scientific researches. Nevertheless they were able to publish in 1907 the first 50 Discourses of the Majjhima Nikaya. As they were translating the remaining Discourses, Dr. Neumann unfortunately died on 18th October 1915 and Dr. de Lorenzo had to work all alone. In 1926 Dr. de Lorenzo succeeded in publishing the entire translation of the Majjhima Nikaya in 3 large volumes,

The Italian translation is word for word exactly like the Pali original, and contains all the Pali repetitions. Dr. de Lorenzo rightly said that no translator had the right to shorten the glorious Discourses of our Lord Buddha.

Dr. de Lorenzo also translated into Italian Schopenhauer's "The World as Will and Idea" and Bhikkhu Subhadra's "The Buddhist Catechism". He is also the author of "India and Ancient Buddhism", and "The Son of the Ganges" (The Buddha).

Doctorates of many universities have been conferred on Dr. de Lorenzo in recognition of his contributions to Science and Buddhist Literature. He has been decorated by the Italian Government and by His Majesty the Emperor of Japan.

Dr. de Lorenzo is a great geologist, a great author, a great senator, a great Pali scholar; above all he is a great Buddhist. He has his own private temple containing two beautiful images of our Lord Buddha which Bhikkhu Lokanatha sent him at his request and which he worships regularly.

Let a man neither give himself over to pleasure of sense—which are low, pagan, vulgar, ignoble and unprofitable—nor yet let him give himself over to self-mortification,—which is painful, ignoble and unprofitable. To the exclusion of both these extremes, the Tathāgata has discovered a middle course which gives vision and understanding, and conduces to tranquillity, insight, enlightenment, and Nirvana.

Arana Vibhanga Sutta.

A SUMMARY OF BUDDHIST NEWS

Japan.

Arrangements for the Pan-Pacific Young Buddhist Associations' Conference in 1938.

Arrangements are being taken in hand to hold the third Conference of Pan-Pacific Buddhist Young Associations. As suggested at the second Conference held in Tokyo, the venue of this session will, in all probability, be Bangkok, the Capital of Siam. It is understood that a number of Conference officials will be soon leaving for Siam to confer with the organisers there with regard to the arrangements.

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Dr. M. Anesaki to visit Italy

The famous Japanese Scholar Dr. Masaharu Anesaki is being deputed by the Cultural Works Bureau of the Japanese Foreign Office, to visit Italy and deliver a series of lectures on Buddhism at the Universities of Rome, Bologna, Naples and Torino.

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Ceylon.

Completion of the Ruwanveli Dagoba

The great stupa, generally known as the Ruwanvelidagoba, built by Ceylon's hero-King Dutugemunu, which was in a state of disrepair for centuries has been entirely rebuilt by the Buddhists of Ceylon. The metal pinnacle which will surmount the stupa is nearly complete. There will be a great festival to mark the completion of this work when tens of thousands of Buddhists will gather at the sacred City of Anuradhapura to take part in it.

* * * *

Scholarships for Buddhist Monks

Buddhist Temporalities Advisory Board has decided to offer five scholarships to Buddhist Monks to study in any of the Pirivenas (Oriental Colleges) in Ceylon. The money required for the purpose will be granted from the income of the Sripada Temple.

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A Buddhist Nunnery for Ceylon

It is proposed to build a nunnery to accommodate Buddhist Nuns who take the ten vows. An association called the "Vihara Mahadevi Upasika Arama Palaka Sabha" has been formed at a meeting held under the Chairmanship of Sri D. B. Jayatilaka. A strong committee with Mrs. A. M. De Silva, as the President, has been appointed to carry out the scheme of the Nunnery.

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Tibet.

Discovery of the Dalai Lama

It is announced in Indian papers that the infant Dalai Lama who will assume the sovereignty of Tibet on attaining majority, has been discovered somewhere in Tibet. The child who has been selected is said to have successfully passed the tests applied to discover his identity with the dead Dalai Lama, one of which consists in his ability to recognise and describe scenes of his activities in his previous life.

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America.

English lady becomes a nun

Mrs. San Yan Pratt, of Croydon, Surrey, has taken the yellow robes and become a Buddhist nun. She is thirty eight years old and has two children. She has taken interest in Buddhism since 1919 as the result of meeting a Buddhist Monk.

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India.*Buddhagaya Bill.*

U Thein Maung Bar-at-Law, and Dr. Thein Maung, the two energetic Burmese members of the Legislative Assembly, have come to take part in the Simla Session of the Assembly in spite of the fact that they were busy with their election campaign in Burma. The main purpose of their attendance is to see if they could get the Buddhagaya Bill taken up for discussion. It is reported that the Bill has drawn the 17th place in the ballot. It is very unlikely that this Bill will be reached in view of the fact that so many other bills will have to be disposed off before it is reached.

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Arya Bhavan.

The Hon. Justice Sir Manmatha Nath Mukherji, President of the Maha Bodhi Society, laid the foundation stone of the Arya Bhavan, an educational Institution at the Bengal Buddhist Association, Calcutta. Seth Jugol Kishore Birlaji is financing the construction of the building.

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Chinese Studies at Santiniketan

Seth Jugol Kishore Birlaji has sent a donation of Rs. 2500/- to Dr. Rabindra Nath Tagore for the work of the Sino-Indian Cultural Society at Santiniketan. Prof. Tun Yan Shan who returned from China recently intends to build a Chinese Hall at this place for the work of the Society.

Follow bhikkhus, Sariputta and Moggallana and be guided by them ; they are wise helpers unto the followers in the higher life. Like a mother is Sariputta ; like a child's wet-nurse is Moggallana. Sariputta trains in the fruits of conversion ; Moggallana trains in the highest good.

Sacca Vibhanga Sutta.

NOTES AND NEWS

Mr. Sri Chandra Sen resigns editorship of the Maha Bodhi.

We regret to announce the resignation of Mr. Sri Chandra Sen from the joint editorship of the Maha Bodhi Journal, with which he has been associated since 1933. Sometime ago Mr. Sen was appointed a research Scholar in the Department of English of the Calcutta University, and his new duties coupled with other activities, make it difficult for him to give sufficient time for the work of the journal. We are, therefore, reluctantly compelled to accept his resignation, which is a distinct loss to the journal. As editor, Mr. Sen was mainly responsible for the conduct of the journal during the last three years and all the improvements made during this period were chiefly due to his efforts. Those who had the privilege to work with him have been deeply impressed by the conspicuous ability and devotion with which he had carried out his duties as an Editor. What was most remarkable about him was the fact that all his services to the journal were given entirely free of charge, without the slightest expectation of any reward. Such selfless devotion is very rare nowadays and we express our sincere gratitude for his services to the cause of Buddhism, which is represented by this journal. We take this opportunity to offer him our best wishes for a brilliant career in the future.

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Dhammapala Memorial Orphanage, Ceylon.

The completion of the first section of the Building of the Siri Devamitta Memorial Institute on the site of a 16 Acre block on Colombo-Avissawella Road was celebrated on 23rd August by the placing of door frames by Sir D. B. Jayatilaka, Mrs. Edmund Hewavitarne, Mr. N. D. S. Silva, O.B.E., J.P.,

Mr. N. Hewavitarne, Member, State Council, Muhandiram Pedrick Wakwelle, Mudaliyar K. T. A. de Silva, Muhandiram Ratnaweera Wijesundara and Mr. N. Porolis Fernando, amidst chanting of Pirith by the Ven'ble bhikkhus, before a large and representative gathering.

Muhandiram Wakwelle, on behalf of the Board of Governors whilst thanking those present for their presence, said that the Building is expected to be finished within another two months and that the matters in connection with the movement to perpetuate the memory of one of the greatest sons of the soil viz., Ven'ble Sri Devamitta Dhammapala, whose labours for the good of his countrymen and his religion extend beyond Ceylon, have taken such a form that they augur well for the success of the movement and that he looked forward with confidence to see in that place a centre of great activity for the good of the young rendered destitute by circumstances over which they have had no control.

At the close of the function the gathering was served with refreshments.

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Discontinuation of Telegraphic Address

From this month the telegraphic address of the Society Viz., "Buddhist, Calcutta" has been discontinued. Our readers are therefore requested not to send telegrams addressed to Buddhist, Calcutta, as they will not be delivered. In future telegrams may be addressed as follows:—Mahabodhi, 4A, College Square, Calcutta.

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Our latest Life-subscribers

We are glad to announce that the following well-known Buddhists of Colombo have joined the list of our life-subscribers bringing the total upto now to 29. We trust many others

will follow their example and help us to create a permanent fund.

Mrs. A. E. De, Silva,
Muhandiram P. Wakwelle
N. Moonasinghe Esqr., C.C.S.,

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Maha Bodhi Buddhist Mission in Malabar

The first annual report of the above mission has just been published. It gives a summary of the excellent work done by the Mission during the last twelve months. Four branches have been opened at Engandiyur, Kothaparamba, Perin-gottukara and Quilon. More than 500 people have publicly accepted Buddhism. Revd. Dhammakkhanda and other energetic workers are to be congratulated on the success they have attained during this short period. We hope the Buddhists will come forward to assist the Society to carry on this work, especially as the Depressed Classes are eagerly waiting to become Buddhists. Christian and Mohammadan missions are spending lakhs of rupees to convert these people but their success has been less marked. If the Buddhist Mission receives a hundredth part of the financial backing given to other religious missions, it could convert thousands of these unfortunate people and raise them from the degradation to which they have fallen. Copies of the report may be had from the Secretary, Maha Bodhi Society, 4A College Square, Calcutta.

If a man knows that the tale is false and untrue and unprofitable, assuredly he should not tell it; also, he should study not to report what, though true and not false, is yet unprofitable but he should—at a seasonable juncture—tell what he knows to be not only true but also profitable.

Arana Vibhanga Sutta.

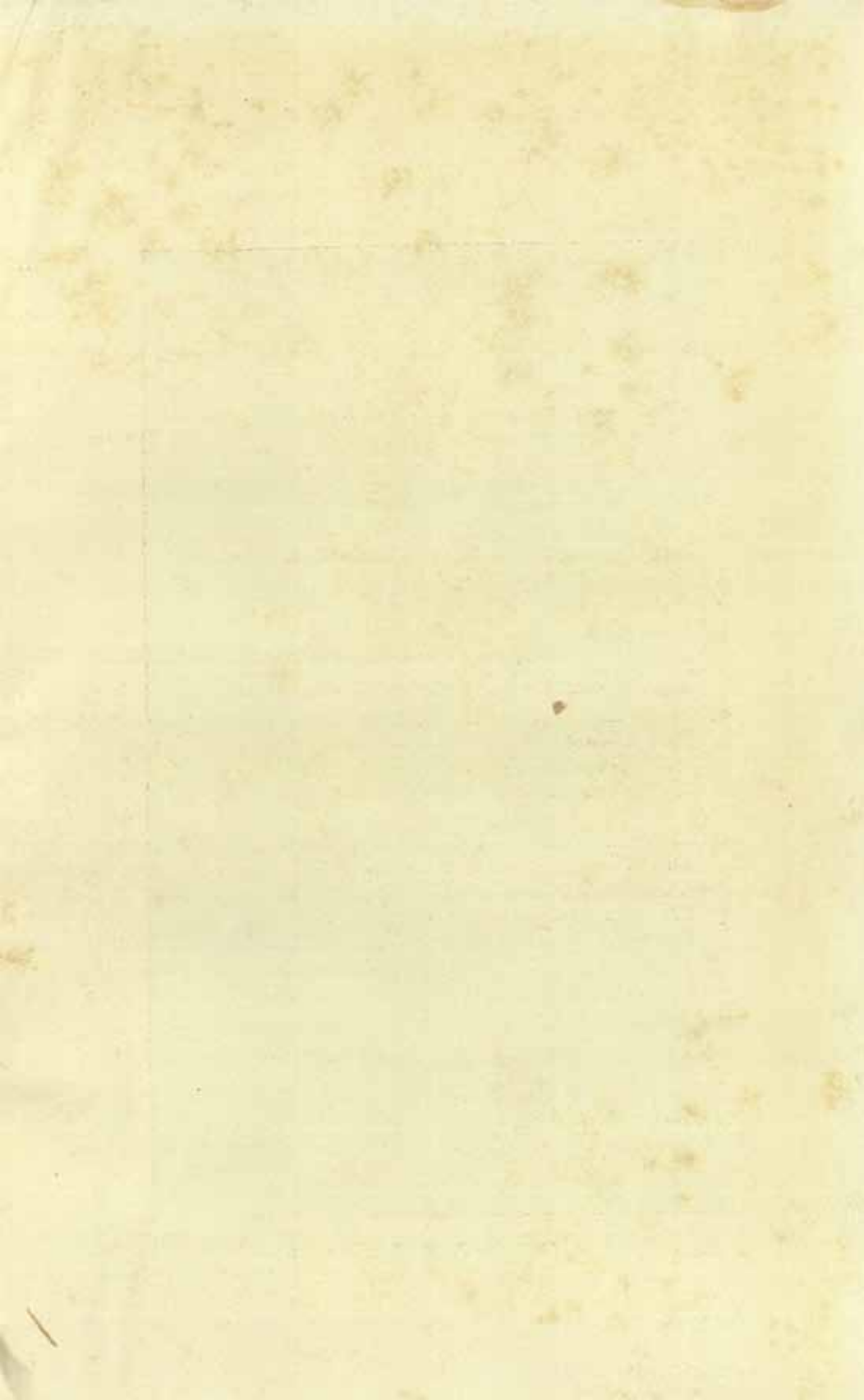
FINANCIAL

Statement of Income and Expenditure for the month of June.

INCOME.			EXPENDITURE.		
	Rs.	A. P.		Rs.	A. P.
<i>Sarnath Vihara a/c.</i>			<i>Sarnath Vihara a/c.</i>		
Miscellaneous ...	0	15 0	Salary of Darwans ...	20	12 0
Anonymous ...	31	8 0	Candles, Polish, etc. ...	4	4 0
Donations ...	5	0 0	<i>Vihara Garden a/c.</i>		
<i>M. B. Journal a/c.</i>			Wages of Malies ...	31	0 0
Subscriptions ...	84	11 0	Mot. Hing, and Tools repair ...	8	15 0
<i>Free School a/c.</i>			<i>M. B. S. a/c. Sarnath.</i>		
Grant from D. Board ...	20	0 0	Postage & Telegrams ...	6	3 0
<i>Book Agency a/c.</i>			Rly. fare & Freight ...	13	5 0
Sales & V. P. Pa. ...	70	0 0	Miscellaneous Expenses ...	3	2 6
<i>Dharmaduta a/c.</i>			<i>Maha Bodhi Dispensary a/c.</i>		
Subscriptions ...	4	0 0	Sadananda's expenses ...	12	0 0
<i>Calcutta M. B. S. a/c.</i>			Medicine & Freight ...	27	6 0
Membership Fee ...	5	0 0	For Building ...	19	9 0
Donations ...	7	0 0	<i>M. B. Vernacular School a/c.</i>		
Hall Rent ...	15	0 0	For Building Hut ...	20	0 0
House Rent ...	82	8 0	<i>Free School a/c.</i>		
Book Sales ...	16	5 0	Salary of teachers ...	49	13 0
M. B. J. Subscriptions	12	3 0	<i>M. B. Vidyalaya a/c.</i>		
			Petty Expenses ...	4	10 3
			<i>Book Agency a/c.</i>		
			Postage ...	3	9 3
			<i>Dharmaduta a/c.</i>		
			Postage etc. ...	5	6 0
			Printing pamphlets ...	173	10 0
			<i>Institute a/c.</i>		
			Salaries ...	13	12 0
			Rly. fare, Books, Soap, medicine, oil etc. ...	25	2 3
			Food a/c. ...	75	13 9
			<i>Sripala a/c.</i>		
			... ..	8	0 0
			<i>Calcutta M. B. S. a/c.</i>		
			Postage & Telegrams ...	12	2 6
			Newspaper ...	3	9 0
			Stationary, Soap, etc. ...	23	4 0
			Electric Bill ...	24	14 0
			Telephone Bill ...	20	15 0
			House Tax ...	19	11 9
			Medicine etc. for		
			Priests ...	48	14 6
			Electric repairs ...	25	0 0
			Medicine for Sarnath free dispensary ...	225	0 0
			Marble tablet ...	29	6 0
			Food expenses ...	139	1 0
			Gaya a/c ...	66	12 0
Carried over Rs.	354	2 0	Carried over Rs.	1164	14 9

*Statement of Income and Expenditure for the
month of July.—(Contd.)*

INCOME.			EXPENDITURE.		
	Rs.	A. P.		Rs.	A. P.
Brought forward	Rs. 384	10 0	Brought forward	Rs. 421	13 0
M. B. Journal a/c.			Sarnath Institute a/c.		
Subscriptions { Sarnath	54	14 0	Salaries	10	12 0
{ Calcutta	3	8 6	Stationary, Clothes,		
			soap, oil etc.	39	8 3
			Food Expenses	93	6 3
			Sripala a/c.	20	7 0
			Gaya a/c.	50	14 0
			Buddhyagaya a/c.	6	2 0
			Delhi Vihara a/c. Land		
			Tax	10	4 0
			Anagarika B. Govinda		
			a/c.	100	0 0
Calcutta M. B. S. a/c.			Calcutta M. B. S. a/c.		
M. B. S. a/c. Donation	1	0 0	Postage & Telegrams	11	13 0
Corporation Grant for			Charity	1	12 0
Library	100	0 0	Library	10	4 6
House Rent	82	8 0	Samanera's Expenses	26	7 3
Hall rent	5	0 0	Wimalananda's a/c.	27	14 0
Book Sales	19	11 6	Electric Bill	36	4 3
A. D. Trust	100	0 0	Malabar Mission a/c.	150	0 0
			Telephone Bill	16	6 0
			Tram, Stationary etc.	14	5 0
			Viceroy's Visit Ex-		
			penses	141	0 6
			Salaries	92	8 0
			Building a/c. repairs	100	0 0
			Bank charges	1	15 6
			Book Agency a/c.	28	4 6
			Food Expenses	105	3 6
			M. B. Journal a/c.	70	15 9
Total Rs.	751	4 0	Total Rs.	1588	4 3





Rai Bahadur Pandit Sheo Narayan.

See Notes.



THE MAHA-BODHI

FOUNDED BY THE ANAGARIKA H. DHARMAPALA
IN MAY 1892.

अथ भिक्षवे चारिकं बहुजनहिताय बहुजनसुखाय लोकानुकम्पाय अन्धताय
हिताय सुखाय दिवसनुस्मानं । ईदृशं भिक्षवे चन्द्रं आदि कल्याणं मज्जे कल्याणं
परियोसान कल्याणं साधं सत्यं न केवलपरिपुष्टं परिसुहं ब्रह्मचरियं एकासेव ।

"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."—MAHAVAGGA, VINAYA PITAKA.

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MAN, THE MASTERPIECE

BY THE VEN. PĀLĀNE SIRI VAJIRĀNĀNA MAHA-NAYAKA THERA,
VAJIRĀRĀMA, CEYLON.

Thoughts mould man. Beautiful thoughts make man divine, a very Brahmā on earth,—but ugly thoughts make man a beast. Hence, to purify the heart of all base thoughts, to sow there the seeds of sanctity and to be the very embodiment of the Dharma must be the endeavour of every man.

Thoughts of renunciation, thoughts of love and thoughts of compassion are beautiful. They have the efficacy of purifying the heart, of making our actions divine and of bringing bliss to the world. These sacred thoughts and beneficent actions alone make man worthy of his name.

In the category of ugly thoughts are included thoughts of sleep, thoughts of food, fearful thoughts, lustful thoughts, hateful thoughts, harmful thoughts, deceitful thoughts, unwise thoughts and distracted thoughts. These, according to Buddhism, are beastly thoughts in that they issue from the hearts of lower animals.

Man must think of higher things. He who is the king of all living things must see to the welfare of all. One must be conscious of one's debt and duty to all animate life and of the high destiny that is his own. Hence, he that is born a man through the efficacy of past actions must wisely walk the path of beauty. Necessary are food and clothing to man. But he must not devote his whole life to the quest of things material. Food is simply to keep the body going that one may live to serve the world and save himself. Clothing is merely for covering the body, and for protecting it from heat, cold and insects, —not for decoration. *Every slave can be free, every leper clean.* If his heart be not enslaved by hatred or craving, the worst-whipped vassal is a king, for he rules the kingdom of his heart as a Cakravartin. Through the poverty of past actions one may be born poor and stricken with an incurable disease but he can, by heart's heroism, rise above his conditions and living happily, ensure a blissful future for himself. Even he that is cabin'd cribb'd and confin'd for his sins can wake to wisdom and live like a holy man. Our thoughts change so soon, so the wise man will discard any evil thoughts and concentrate his mind on beautiful ones. If he does not, he will fade even as a forest flower, without giving any fragrance to the world. What use is a scentless flower that blooms in the desert? What is a man that lives and dies a beast?

One may dress oneself like a grandee, one may sprinkle oneself with perfume bought at the fair, and one may obtain titles of honour, but these will not make one noble. The craving for worldly glory is a craving as ugly as any other. Neither a rain of coins, nor a shower of titles, nor power over an empire will bring man contentment. More of these things

mean adding fuel to the fire. One who craves for these becomes ruthless and inhuman. For self-aggrandisement and self-advertisement he will do every harm he can to humanity and the world. Those misled mighty men, Attila, Alexander, Caesar and thousands of others did so. They fleeced, squeezed and sucked the world of its wealth, liberty and life and themselves died the greatest failures. But the Wise Men of the East gave up love of wife and life, and sovereignty and self, and served and saved the world. They wore in their hearts the crown of content and their majesty was more than that of any Universal Monarch. In them, as Megasthenes has recorded, Alexander met more than his mettle and His Majesty had to humble himself before these meekest men.

They knew that the secret of happiness was self-abnegation and not self-aggrandisement. The world, and especially the West, to-day either hath not this wisdom or acteth not according to it. Hence see we a craving for more and more pleasures, the creation daily of new pleasures, cruel conquests, a mad race for world markets and world power, a growing discontent, a growing greed, hatred and a faster march towards the Cadarene slopes.

Seeing these signs the silent watchers sigh. The unknown benefactors of the world that keep vigil over it with pitiful heart and loving eyes,—they let their hearts melt and flow in a stream of cooling love.

See the death of beauty to-day and the triumph of ugliness. Man that must be a preserver becomes a destroyer. Man that can rise upto Brahmā climbs down to the level of a beast and hearts where love and pity must be are full of hate and rancour.

But if the world wakes not to truth, it will ere long be doomed. Awake! arise! man the master-piece, THE BEING that can bring the world every blessing. Give the heart to love and walk the path of peace and perfection.

Sunita was our brother's name, born in a family of Candalas called flower-scamengers, and he earned his living by sweeping the roads and cleaning and washing the drains. He worked all day, but could never earn enough to still his hunger.

Now, one night, in the second watch of the night, having drenched the earth in the cool waters of His compassion, the Lord surveyed the world thinking: "Whom shall I save to-day, whom shall I make happy, whom shall I give peace?" And He saw Sunita, friendless, forlorn.

The day dawned and Sunita went to his cheerless work, knowing not the happiness that was to come to him that very morn.

And the Lord also rose as the dawn flushed the sky, dressed himself, took bowl and robe, and, followed by many saints, entered the royal city for alms.

And He went to the very street where Sunita was collecting dirt and dung and filling therewith the baskets he carried on a yoke.

Sunita beheld the Master, shining gloriously in the morning sun, and surrounded by the saints. Here was the Lord that the highest in the land honoured, and, how could he, an outcast, stand on the way when He was passing by. Sunita knew not what to do. Seeing no hiding-place he placed his stinking load on the wall and stood leaning to the wall as if gummed.

But even in his dismay, Sunita felt the love of the Lord and was at peace in a moment. About him he saw a lovely light, and in his heart he felt a sweetness unknown before. Filled with joy and full of reverence, he joined his hands in salutation, bowing low.

But he had not the courage to speak to the Lord nor to face Him. "Even when I am come to save him, he is only filled with awe, and is full of shame because of humble birth and low trade: I will give him courage", thought the Lord, and stopping near Sunita, called to him, saying "Sunita!"

The voice of the Lord, so divinely sweet and so full of love, enraptured him.

Then the Lord asked him: "What, O son, is this life of toil to you? Can you not enter the Order?"

Hearing these words, Sunita became filled with joy, as if one anointed with ambrosia, and said to the Lord, "If even such as I, O Blessed Lord, can enter Thy brotherhood in this very life, why should I not do so?"

The Lord called to him saying, "Come, Bhikkhu!" and he followed. Now, the man who knew not the discipline before, and who was a scavenger, appeared as serene as the saint of an hundred years, even the moment he entered the Order.

The Lord taught him meditation, and he attained the highest wisdom and sanctity. His heart was full of compassion now and he loved all beings with a limitless love. He wished for nothing, but was a true king, being monarch of himself. He lived in the light, and his life was peace. The fragrance of his virtue wafted to the heavens.

And Sakka, the celestial sovereign, together with Brahmā and other heavenly hosts, came down and paid him high honour, as it is said:

Seven hundred heavenly hosts, so radiant,
From their celestial mansions drew nigh—
And with glad hearts paid homage to Sunita,
As high-born victor o'er birth, age and death.

The Lord, seeing him surrounded by the heavenly hosts, smiled lovingly, and commending him on the virtue and wisdom that gained him celestial homage, taught him the Dhamma, by uttering the solemn verse:

"Sanctifying discipline of the senses, holiest living, sweet virtue and wisdom,—these make the Brahmin, and the highest Brahmin is he."

And it happened that many Bhikkhus, wishing to hear his 'lion's roar', asked him:

"Brother Sunita, from what family did you come forth, and how did you realize the noble Truths?" He told them the whole story thus:

Low-born was I and poor, ever in need of food,
Low was my trade, yea! a scavenger of flowers was I,
Unloved by men, loathed and cursed,
My mind I made most humble and worshipped all whom
I met with hands clasped at the top of my head.
And I saw the Buddha, the All-Awakened Lord come,
surrounded by the saints,
Great Hero entering Magadha's chiefest town.
Throwing aside basket and yoke, I approached Him to
make salutation,
When out of compassion for me, the Best of Men did stop.
Falling at His feet I worshipped Him, and standing at
a side,
From Him, the Highest of all beings, did I pray for
acceptance of me into the Blessed Brotherhood.
Then the pitiful Teacher, He whose heart quivers for all
the world—
Called to me, calling "Come, Bhikkhu!" such, verily,
was the ordination of me.
And lo! abiding in heart of forest all alone, with zeal
unfaltering—
I wrought the Master's word, even as He, the Conqueror
counselled me.
In the first-watch of the night, all previous births I saw,
In the middle-watch the celestial Eye was won,
And when the last watch came the gloom of thick
ignorance was rent in twain.
Then as night wore away and as rose the radiant orb,
Indra and Brahmā came, and adored me, their hands,
clasped in salutation—and saying
'Hail thee, thou noblest among men! hail thee, thou
highest among men!

Thou in whom all *asavas* are dead, thou happy sire,
worthy of all our gifts.'

Mine Master, seeing me by the heavenly hosts honoured—
Smiled compassionately, and this solemn utterance made :
'Sanctifying discipline of the senses, holiest living, sweet
virtue and wisdom,

These make the Brahman, and the highest Brahman is
he !'

If a man's thinking is wrong, then not only do cankers arise which had not arisen before, but also those which had already arisen now grow apace. If, however, his thinking is right, then not only do those cankers not arise nor which had not arisen before, but also those which had already arisen are now got rid of.

Sabbasava Sutta.

ON WAY TO TIBET

BY MAHAPANDITA RAHULA SANKRITYAYANA.

(Continued from page 464 of the last issue)

• The valley of Bhot-kosi, from Tatpani to Chhok-sum, has beautiful scenery. Though in other respects it can be compared with the upper Sutlaj Valley of Bushahar State, yet there is not that thick pine forest so characteristic of that Valley ; still I must say that Bhot-kosi is one of the beauty-spots of the Himalayās. I can vividly recollect my feelings when, in 1929, I was passing for the first time through this route disguised as a Ladākhi monk. On that occasion how much pleased I was when I passed the scrutiny of the Nepal Frontier guard safely and entered the Tibetan territory. Today when I remember that hazardous trip I am overwhelmed with emotion. Even today when I cross the boundary bridge safely I have a feeling of joy. And then I enjoy the enchanting scenery of the place. The whole landscape covered with tall trees, the thundering roar of the river, a thousand kinds of singing birds—these are the things which I enjoy immensely. Though my companion Mr. Abesingha is entering the forbidden land for the first time he does not seem to realize the value of his adventurous journey.

The road on the Tibetan side of the frontier is never repaired. On the road at one or two places, we passed inns built specially for the use of salt-carriers. Keepers are mostly women. They give shelter, water and firewood, in return for which Nepalese give them rice or some other kind of grain. During these two or three months the inn-keepers can earn a little money in this way. In every inn they keep Chhang (a kind of light-beer) for the use of customers.

First we thought we could reach Dam, but towards the evening I felt tired. The same was the case with my companion. Dam was still two or three miles up. When we reached Teizegang, it was already dark. We stopped in an inn. The proprietors, the husband and wife, were both kind to us. When they heard that their new arrival was an Indian Lāma, they were very pleased. We were given a place near the hearth. As the place was about ten thousand feet high it was very cold. We gave them rice and vegetable which the house-wife prepared for us. After a hearty meal we retired to have the sorely needed rest.

Next day we started early, without even taking tea or breakfast. Just before the entrance to the Dam village there is a suspension bridge which rocks fearfully; and several hundred feet below is a roaring torrent. The bridge is made of hand made iron chains and shakes terribly when one stands on it. But here the people seem to be very clever. They have got two gods to protect them! When we were passing through the village I heard a friendly voice from the upper-storey of a house. A monk and a nun were taking their meal. I could well recognize them. It was these two persons who gave me shelter when I was trying to enter Tibet in disguise during the first visit. After usual exchange of greetings we bade good-bye to one another. For our morning meal we halted at a lonely hut. When we reached the next village it was noon. We desired to reach Chhok-sum the same day.

It was spring, so many varieties of wild flowers were to be seen, specially Gunas or Red Asoka which looked most beautiful. These trees were covered with red and white flowers. I was struck by the beauty of one of the trees. It looked like a graceful pine tree of some Japanese garden. The only difference was that in this case instead of green leaves, it was covered with blood red flowers. Reflections on the beauty of the scenery made the journey pleasant. The road was not difficult, though between Tatpani and Chhok-sum we had to cross the same river nine times. Towards the

evening there was a slight shower, and wind also began to blow. We reached Chhok-sum before night fall. There are hot springs at Chhok-sum. We wanted to take a good bath, as we well knew we were entering Tibet where it was not easy to have good baths. But it was so cold that my companion did not even want to move from his seat. The path to the spring—which was a little below—was also filthy, so I postponed the bath till the next morning.

Nenum is not very far from Chhok-sum. So on the 23rd we took our morning meal there after a hot bath. Already pine and other trees are showing the effect of altitude at Chhok-sum but it was after we had walked for 2 or 3 miles that they disappeared altogether. Now one saw only the dry treeless barren mountains. In a few places, we found small patches of snow. On the summits of the mountains there was snow. We took tea at a road-side house and continued our journey. My friend wondered to see so many Yaks grazing in the hills as the grass shrubs were very scanty here.

After climbing the corner of a hill, we saw the town of Nenum. Its grey walls made of uncut stones and the complete absence of greenery made it look a quaint thing. We reached the Mani-wall, on which millions of sacred formulas engraved on stone-pieces are placed. At the further end of the wall some clerks were busy noting down the names of the travellers. They enquired as to where we were going to put up. Only after getting a satisfactory reply did they allow us to proceed. I had a letter of introduction to a Nepali merchant. I was a bit annoyed when the merchant showed us his godown—a dark and damp cellar-like house. Nenum is famous for its snow and its biting cold wind; and we felt sure that we would catch pneumonia, if we stayed in that godown. Fortunately for us the younger son of our host had recently been to Kāthmandu, and had seen me living decently there, so he told something in the ears of his father, and as a sequel we were offered a warm comfortable room near the kitchen.

Nenum is the headquarters of a district. In Tibet all

the Government posts have a double set of officers. So Nenum also has its two Zongpons or Magistrates. One of the Zongpons had been to Kāthmandu recently where I was introduced to him by our common host Sāhu Dharmaman. Next morning when I went to see him and get his help for the remaining portion of the journey, the Zong-nub (= Western Magistrate), as he is called since his residential quarter is in the western portion of the magisterial building, was very pleased to see me there. I asked for his help in hiring some ponies to reach Sa-Skya monastery. He calmly told me that they were instructed by their Governments not to allow any Indian to proceed further. "But", he added "I know you personally, that you are doing a great service to our religion, so I will not obstruct you, but you should see my fellow-officer. He is a good man, and if he agrees I will arrange for the ponies." Our host and his son informed me that the other Zong (Zong-shar—Eastern Magistrate) was very harsh in his behaviour, and might not give me permission. Next day I went to see him. I had an album of Tibetan photographs which I had taken in my last journey. Zong-shar comes from Lhasa. I explained him the purpose of my journey and showed him the printed copies and press-proofs of the Sanskrit works, which I had discovered in Tibetan monasteries in my last journey. Contrary to what the other said about him he gladly gave his consent, and said: "We both will consult and arrangements will be made for your journey."

Next day when I saw the Zong-nub in expectation that he would arrange for 3 ponies, he told me that he could not send only 3 ponies for a fortnight's journey, and that I should wait for some days, till some more loads could be secured for other ponies.

But fortunately on the same day four Nepālese arrived. They were also going to Shigartse. So we were saved the trouble of waiting in the unwholesome climate of Nenum.

Before we started we had to collect provisions for our journey. In the letter of introduction given to me our host

was asked to give me as much money as I required. Our host showed a little reluctance, but afterwards thinking of the letter of the great merchant with whom he had business relations, he consented to give me the required amount. I asked for the equivalent of 150 Nepālese Rupees in Tibetan coins. The rate of exchange was one Nepali rupee for $14\frac{2}{3}$ Tibetan Tankas. I knew this only after I left Nenum. As I was given at the rate of 14 Tankas only, I lost Rs. 4/11/-. Afterwards I learnt that he played such tricks on other purchasers also.

On 28th May we left Nenum at 4 A.M. One is not allowed to cross the wooden bridge on the small Nenum Chho river, unless one has got a pass from the Zong-pon. But as our muleteers were Zong's own servants, nobody asked for the passes. On the other side of the bridge there were three or four houses. As we proceeded towards the bridge some people came towards us with small pots filled with water. In Tibet, as in India, a pot full of water is considered a good omen for the travellers. After crossing the small bridge, we passed another branch of Bhot-kosi river. We were six in all—myself, Mr. Abesingha, Tejaratna, the Nepalese photographer and his Tibetan wife, Mahila and Sukhacha, two Nepalese youngmen. We had also two muleteers. I had spoken to Mr. Tejaratna about the photographing of the Sanskrit MSS. The terms were settled and he consented to accompany me, wherever there were MSS. to be photographed. Mahila and Sukhacha were both newcomers. Sukhacha could manage with his pony, but it was the first time that Mahila rode one. He was at the mercy of his old one-eyed pony. He would cry like a small child whenever his horse took even a slightly fast step. Tejaratna's first visit to Tibet was some twenty years ago.

We halted for a few minutes at a road-side village. Our friends helped themselves with Tibetan-beer, while I got a cup of butter milk. At one o'clock we passed Sake, the first Tibetan monastery on the way. Winter was just over, and

the villagers were preparing their fields for sowing. Majestic-looking Yaks decorated with red woollen plumes, were slowly walking from one side of the field to the other, and ploughmen were singing their thousand years old songs. When we were nearing the village Chang-do-Oma, we saw the Eastern-magistrate coming the same way. He was going to Tashilumpo Monastery on pilgrimage with his three retainers. We stopped at the village for the night. The whole village welcomed their Zongpon (magistrate) with hats in hand and tongues stretched out.

This was our first night in a purely Tibetan home. Close to the gate was chained a big black dog with its fierce looking sulphur-coloured eyes. Across the court-yard, we were ushered into the main house. Though it had a small opening through the roof, yet one had to make one's eyes accustomed to the interior light before one could see where one was. A six inches high cushion was spread for us to sit, and no sooner than we sat, an iron pot with many holes in it placed on a small iron-tripod was brought before us. On it was placed another larger tripod to place the cooking pot on. This device is made specially for burning the dried dung, the only fuel available in the country.

Next day (29th) we could not start before 10 A.M. Our two horses were to be changed. Just after coming out of the village Mahila's pony became a little frisky and the horseman dropped the bridle. Fortunately the pony was very weak and lazy, so nothing serious happened. I and Mr. Abesingha tried to catch the bridle. We were perhaps better horsemen and so we were ahead of him. Our young friend Mr. Abesingha had a fine pony, so he could not check himself from the temptation of indulging in a little horsemanship in spite of my warning. Seeing this the horse-keeper became furious and called names. We passed the old deserted Chinese fort of Yalep. Here the valley is very broad but looks like a sandy desert. At several places we saw the stone walls of deserted houses.

We reached Thulang at about 4 P.M. Thulang is the last village on this side of the Thong pass. It is a pretty big village.

As we had to cross Thong-Pass, we started next day before sun-rise. Except in the bed of the stream there was no snow anywhere else. We halted here for an hour to take tea, and then we started again. Except close to the pass the ascent is not very difficult ; but owing to the high altitude, ponies had to stop after every 10 or 15 steps. We reached the summit at noon. Tibetan passes are very dangerous as they are often infested with robbers. Murders are generally committed at such places. But we were many and the Zong and his retainers had pistols with them.

After a long but easy descent we reached Lankor at 4 P.M. Lankor is a place of pilgrimage, as it was here that the Indian saint Phadampa lived and died. Before the fifties of the last century, there was a big monastery at Lankor, but it was destroyed during the Nepalese war. The old temple where Phadampa lived still exists. Inside it is kept a bronze image of him. Some of the bronze images of Avalokiteshvara and the Buddha are seventeen hundred years old. Their workmanship shows that they came either from India or Nepāl. Some Tibetan MSS. are also kept here carelessly.

Tingri is not more than 6 miles from Lankor, but it looks nearer. From the plain of Tingri we could clearly see the peak of Chamolung-ma (the Mount Everest). My Tibetan friends were very earnest in their conviction that the great earthquake of Bihar was caused by the resident-gods of that peak, who were angry because an aeroplane flew above their heads.

Tingri is the seat of a Zong. There is a small fort on the top of the small detached hill. On one side is the town of Tingri. We made a halt as our Zong wanted to do so.

On 2nd May, we started at 8 A.M. We left the Tingri plain and entered the valley of the main branch of Kosi, called Phong-chhu. Tibet is a treeless country. All of its

mountains are naked heaps of earth with a few rocks here and there. To see a mountain entirely formed with stone is rather unusual in Tibet; hence such mountains get a special sanctity. On our left side is Tsib-ri, one of the most sacred mountains of Tibet, formed with stones. Pious people come to visit this mountain which is surrounded by many temples and monasteries. It takes no less than seven days to circumambulate it. Some devout pilgrims measure the whole length by stretching their bodies. Tibetans are convinced that this mountain originally did not belong to them. It was a mountain of the Arya-country (Phgyul—India), and has specially come to their country to give a chance to the pious people to earn merit. There are other such sanctified Indian mountains in Tibet.

As we proceeded on, we heard the melodious songs of men and women who were repairing water-ways as the sowing season had come and they had to irrigate their fields. When they saw half a dozen horse-riders, they left their work and ran towards us. They asked for Shoera (donations). It is a custom in Tibet that on certain occasions farmers ask such donations from the passers by, with which they purchase Chhang (country-beer) and enjoy themselves. These occasions are when they are busy either doing some public works like repairing canals and roads, or when the fields are green with crops. Without giving at least a copper piece it is not possible to escape these jolly folk.

By noon we passed Nimo. Between Tingri and Nimo the distance is not less than twelve miles, but there is only one village between them. So the reader can understand how sparsely the country is populated. The next village is Chakor. In bygone days it was an important place. Even now some big walls are standing. Though at present the number of houses is not more than a dozen and they too are not in a flourishing condition, yet in former days their number was considerable. Close by, on the top of the hill, there are ruins of a fortified castle. Many stone-built high

walls are still standing. When did the glory of Chakor vanish? The local people do not know. Having seen many a Tibetan monastery built on steep hills, we thought this also was a monastery. It may be possible to get some information if the old archives of the Tibetan monasteries are hunted out. But so far even the spade-work has not been done in order to write a systematic history of Tibet. Chakor is situated on the ancient trade-route to India through Nepal and even to distant Kashmir and Ladhak. It was the only route. From here it is divided into two—the more important route passes through Sa-Skya and reaches the Brahmaputra at Shigartse, the other reaches the above place through Shelkar and Lhartse.

We reached Chakor at 3 o'clock. Our muleteer went to one of his acquaintances' house. We were offered the best room in the house. So we felt pleased specially as the day before we had to be satisfied with a bad room. But gods became jealous of our luck, and within an hour the retainer of the Nenum Zongpon came, and told that the Zong was coming and that he has to be given the best place. We had thus to move into the donkey's stable. The dirt and sickening smell were unbearable, but there was no other alternative also. It appeared that the old housewife was an expert in making good beer as our friends were praising its taste, and pouring out cup after cup. Our head muleteer was the first to get drunk and lay down on the floor. The jar of beer was near him. I asked my companion to remove it. He was very displeased, and replied: "I cannot do any work on account of these rogues." He could not realise that he was in Tibet where there existed only two classes—master and slave.

The next morning (3rd May) at seven we started after taking a light breakfast of Tsampa (parched flour) and tea. Our road lay by the right bank of the Phang-chhu. Not very far from the village there is another small fortification on a

hillock by the road side. On our way we saw some ruined villages and abandoned fields, which showed that the population had diminished from what it was a few centuries ago. The valley is very wide, but it is devoid of any vegetables. We were astonished to see sheep grazing. Perhaps with their microscopic eyes, they saw some tiny grasses. Without halting anywhere we reached Dubshi at half past one. Here also decay and neglect are visible everywhere. We felt a great relief when we heard that the Zong who ousted us from the good room at Chakor will stay here and not proceed any further.

Across the hill on our right, the country is well-wooded but here in this treeless waterless wilderness only bone-splitting cold winds and monotonous waste lands greet strangers. The roads in Tibet are seldom repaired. At one place a river flew by the road at the foot of the hill, by which we were riding. At another place our companion narrowly escaped death, as the saddle of his horse was loose and he fell down on the ground. Luckily he had fallen on the left. Towards the evening we reached Phaka village which also appeared a skeleton of its former self. We were lodged in the biggest house in the village. It was comfortable but no fodder was available for our animals.

Next morning (4th May) we started before sun-rise. We crossed the river and rode on its left bank. We passed an old village with a red temple. In my last return journey also I had passed it. Here we have two roads, the shorter one lies across a pass and the longer one leads round the hill. Our muleteer preferred the longer one. To our right, across the river lay the high village of Chhoskor. It is a cantonment where two or three hundred soldiers live. We took our meal in a Dogpa (shepherd) village. After turning to the left we reached a field of soda. The layer of soda was neither thick nor continuous, but the gas was so strong that our horses began to sneeze. We passed several mounds made of sand. These horse-shoe shaped mountains are the marks

of Atabus, a kind of demon. My Nepalese friend told me that these demons were so powerful that within a few minutes they could remove a mound of hundred thousand tons from one place to another. Actually the sand was removed by whirl-winds. When we passed through this land haunted by thousands of demons, the atmosphere was calm and no wind was blowing, so we could not witness this awe-inspiring sight. Although my friends were assuring me that no harm was ever done to travellers, yet I doubt. As our way lay through a jungle of these thousands of hillocks, I feel certain that there was always the danger of passers-by getting buried under the whirling sand. Crossing one more stream our road took the right bank of the Mabja river. This is also a tributary of Kosi. It took half an hour to reach the open valley of Mabja. We sighted from a distance the old monastery of Chhondu—once famous for *Vinaya*, but now in a dilapidated condition. We did not reach it before sunset. The place was covered with a kind of thorny bushes. Though Chondu looked very near to our eyes, it was far away and this was only the usual optic deception in Tibet. The atmosphere was also clear.

Chhondu is on the left bank of Majwa river. The hills are miles away from it. Apart from a dilapidated monastery and stupas there are about twenty houses. But the soil cut by temporary streams made by heavy rain appeared as so many walls. This is why from a distance the village looked big and imposing. Leaving our caravan behind we three, including the head muleteer, reached first. At several places we begged for our night-shelter, but always the answer was in the negative. The narrow lane of the village is in many places made deep by water passing through the hard earth, which may as well be called soft stone. Hence I was afraid our ponies may get encased. With great reluctance we were allowed to stay in the soldiers' resting house on the condition that we used only the half roofed outer-room and not the other rooms. There was plenty of fodder and abundant fuel of the thorny bush. Seeing five strangers in a quaint costume the

whole village gathered to see the fun. With their laughter and jokes the little room resounded. A big tea pot was put on the stove and we sat around the fire and drank hot tea with a small piece of butter floating on the same.

We woke up early and departed before sunrise without even taking tea. The next village on the other side of the stream belonged to my host Kusho Donila at Sa-Skya. Leaving my companions behind I went alone. Kusho and his cham (wife) were both absent. Kusho was expected at any moment. The old mother at once recognized me and insisted that I should take tea but I saw my companions were proceeding on. So I could not comply with her wish and begging her pardon took leave.

Like so many other places in Tibet Mabja valley also has many ruined villages. On our right side many high stone wall of houses abandoned centuries ago were standing. Extensive cultivation seems to have taken place in those days. Tradition says that the inhabitants of those houses were Bonpos—(followers of the Bon religion) and they fought and were banished by Mivangtobgyas, the right hand man of the fifth Dalai Lama, in the second half of the 17th Century. Going ahead we inquired of a house-wife if we could rest a while in her house and take our tea. She gladly invited us but there was no fodder for the animals. We went to the next village Lha-tong, on the other side of the stream. Fodder was available ; and we rested there in an open sheep yard. Mabja is notorious for its strong wind. The valley is long from north to south. That may be the reason why it is easily accessible to the south wind from India. With my previous experience I asked my friends to make the fire inside the small room ; they did not agree at first but after half an hour they were forced to take the fire inside.

After two hours rest we started at 1 o' clock. Though the road goes up, yet for more than three miles there is no difficult ascent. After an hour we reached the last village of the locality. People were busy with their field work, as the

sowing season was on. From this village the road slightly rises and the whole ground is strewn with large and small pieces of stone.

The real ascent to Dungla is only about half a mile and that too is not difficult, but the high altitude of 18,000 feet was having its effect on our ponies and so every ten or twenty steps, they had to halt and take deep breath. We reached the summit at 3 o' clock. From it we could see to the south the chain of eternally snow-clad peaks of the Himalayas beyond which lay the plains of India. On the North we could see line after line of mountains-chains with thousands of naked peaks. We dismounted our ponies and walked down. The descent was longer but not difficult.

We passed a deserted village with one or two half ruined houses and before we reached a suitable village sunlight had already left us. So abandoning the hope of reaching Sa-Skya we decided to stop in one of the villages. In one village there was no accommodation, in the second there was a good room for the men but the much wanted fodder was not available, the third one had a high mansion of three stories with a big court yard full of willow trees. Here fodder was available but no room to stay. Cold wind was blowing hard and it was becoming dark. Outside the outer wall there was a small box-like room six feet by six feet with a very low roof. We could not imagine the purpose of this room, but it was the one offered as a night-shelter to six of us including the Tibetan wife of the photographer friend Mr. Tejaratna. The accommodation was too little for six of us, but for the fear of the wind and cold we managed anyhow. I had to leave my companions next morning. As I had to stay at Sa-Skya for many weeks, or even months, I had to write letters to several friends that night. The walls of the room were honey-combed, and it was with great difficulty that a candle was lighted for me to write the letters.

Next morning (6th May) Mr. Abesingha and myself started earlier. The little waterways were frozen. Willows, which

are the only trees in this valley, were just putting forth soft bud-like leaves. After passing a low mountain spur, we could see in the morning sun rays, the four golden roofs of the Sa-Skya monastery surrounded by many stupas and temples. Lhakng Chenmo (the great temple) was still hidden.

At about seven we reached the mansion of our old host Kusho Doni Chhenpo. A warm welcome was awaiting us. The page boy asked me to wait outside till he informed his master, and for this he was scolded—what a foolish boy! After seating me in the highest seat hot tea flavoured with butter was offered in a fine China cup. All the persons in the house were well acquainted with Mr. Tejaratna. His Cham (wife) Chachhung Kusho Tshering Dolma was not present. She was staying in a lonely place, at a day's journey from Sa-Skya, busy with some medicine. The Kusho ordered his second wife Acha Dikila to prepare the adjoining room for me. Then many questions about my last 18 months' work were fired at me. When he heard that last year I had been to China, Japan, Manchuria and Russia the questions asked were so many that one or two hours were spent in answering them. We were so much taken up with our conversation that we forgot to pay any attention to our luggage, which was yet to be taken over from the muleteer. Though Kusho Doni Chhenpo is a well known personality in Sa-Skya yet our friends could not find his house. We had to send porters to show them the place.

ELEVEN WEEKS AT SA-SKYA.

The monastery of Sa-Skya has played a very important part in the history of Buddhism in Tibet and Mongolia. It began as a small temple built by Kongyal of the Khon family in the middle of the eleventh century. Khongyal was a layman and he would have been forgotten had his descendants not won a special place for themselves in the religious and political history of Tibet. After Kongyal, a

famous traveller Bari Lotsawa is mentioned as the head of that temple. Even to-day a small temple of Tara exists near the present Dolma palace where Kongyal built his temple. Kongyal's son Kunga Ningpo was the third in succession and since he was the first of the famous five Sakya Gnongma he must have been some great personality. He is not much known for his works but his own son Dagpa Gyaltsan played an important role. A fine scholar of Tibetan, he knew Sanskrit and among his translated Sanskrit works is Nyāyamukha of Dingnāga. He was a great lover of learning. During his time at Sa-Skya, many Indian and Tibetan scholars resided there. He is the builder of U-Tse temple, whose massive Cedar pillars show that the builder had great resources. Among the Sanskrit palm leaf MSS. of this monastery, Gandavyuha and Satasahasrika were specially written for him. Under his guidance his nephew Kunga Gyal Tshan became the greatest Tibetan scholar. At the end of the 12th Century Magadha was overrun by the Turks and Mohammadans, and Bakhtiyār destroyed the two chief centres of Buddhist learning, Nālanda and Vikramasilā. The Buddhist monks fled to the neighbouring Buddhist countries. Among such refugees was Sakya'sri Bhadra—the last abbot of the monastic University of Vikramasilā and the preceptor of the Magadha-king. He was in Nepal, when Dagpa Gyalshan heard about him and through Tho Phu Lotsava he invited him to Sa-Skya. Sakyasri with his companion Indian Pandits stayed at Sa-Skya for many years. Kunga Gyal Tshan became his monk disciple and studied under him the Sanskrit language and literature, specially logic and philosophy. When Buddhism was disappearing from the country of its birth Kunga Gyal Tshan was conquering a new country, Mongolia, for it. It was in 1243 A.C. that he sent two of his nephews to Mongolia as missionaries. One of them, Phagspa, became his successor after his death. He was invited by China's Mongol emperor Gotan, and in 1246 became his preceptor. The Emperor offered him Central Tibet as a pious gift in 1248. From that

time the monastic rule began in Tibet. He died in Mongolia. After him his successors Phagspa and Dharmapala were also monks, but after them all the heads of the Sa-Skya have been laymen. Phagspa built the great temple (Lhakhng-Chhenmo) on the other side of the river. It is one of the biggest temples of Tibet. In his time political power of Sa-Skya reached its zenith; after him decline followed. Yet even to this day it has retained its religious influence. Upto this Sa-Skya monastery owns hundreds of villages and is like a protected state.

Our host Doni Cheenpo is a chief officer of Sa-Skya, only the minister of Shape being higher in rank than him. Among the laymen of Sa-Skya he is the most learned person.

Since the last ten generations, Sa-Skya hierarchical family is divided into two branches—Dolma palace and Phun Chhog palace. Heads of each succeed to the throne by turn. The head of Dolma palace was the head of the sect and the state till last year when he died. The next October the head of the Phunchhog palace will be formally installed as the head of the sect.

For me Sa-Skya monastery and its branches are most important as almost all Sanskrit palm leaf MSS. are found there. Permission was easily granted and on the third day after my arrival I received the MSS. for copying. After finishing the fourth chapter of Vartikalankara I went to see the present hierarch—the head of Phunchhog palace. He insisted that I should see the Chhagpe Lhakhang (the MSS. Library) of Lhakhng-Chhenmo, as he had heard about the existence of Sanskrit MSS. there. When I inquired about it from some other people the prospect appeared not very hopeful, but still I decided to go and see. With the permission of the Dolma palace authorities the seal was broken and the little room on the roof of Lhakhang-Chenmo was opened, when a thin cloud of dust arose. We entered the room. The whole floor was covered with half an inch of dust. It seemed that the room had not

been opened for fifty years. On the top of the book-shelf we saw birds' eggs. After clearing our throats which were getting choked up by the dust, we began to look around us. On the wooden frames fixed on three sides of the wall thousands of MSS. are kept. Very few of them are numbered. Some of them in size and appearance looked like Sanskrit palm leaf MSS. After trying several times we felt disappointed, but very soon our hearts were brightened up when in the rack of the left side among the Tibetan MSS. we found, one after another, many Sanskrit palm-leaf MSS. There were 25 bundles of them covered with two wooden boards and bound with very old worn out leather ropes. After making a cursory investigation we found that there was a complete MSS of the Pramāna Vārtika Bhāshya, a sub-commentary of the first chapter of the Pramāna Vartika and a complete copy of Asanga's Yogācāra Bhūmi.

With heart full of joy we took the two MSS. with us in order to copy them and from 26th May to 6th July my whole time was occupied in this work. After arranging in order and making a descriptive catalogue of all the thirty eight volumes, on the 23rd July, I took leave of my many kind friends of Sa-Skya—the members of the Donichenpo family and lords and ladies of the two palaces. During my last visit I stayed at Sa-Skya for about three weeks and this time for full eleven weeks ; but Sa-Skya is a great store-house of Indian and Buddhist art and culture which cannot be investigated in so short a time.

Anger is vile, and malevolence is vile, envy and jealousy are vile, niggardliness and avarice are vile, hypocrisy and deceit are vile, imperviousness and temper are vile, pride and arrogance are vile, inflation is vile, and indolence is vile.

Dhammadāyāda Sutta.

JAINISM AND BUDDHISM

BY BRAHMACHARI SITAL PRASAD

Having come across the article on the above subject by Arya Dharma (pages 228-234, Maha Bodhi Journal, Vol. 44, No. 5, 1936) I am obliged to express my thoughts as follows :—

The writer admits that Nirvana of the Buddhists is not annihilation. He writes "Nibbana has the feature of *Sassata* in as much as it is not annihilation". Referring to quotations from *Majjhima Nikaya* (*Ariya Pariyesana Sutta* 26), we find that *Nirvana* has been qualified by many adjectives, two of them may be taken here as important, i.e. *Ajātam* and *Amatam*. They mean uncreated and immortal or permanent. Any being which attains *Nirvana* attains something which is uncreated and permanent. It means in other words that within the being which is *namarupa* or a group of five *skandhas*—*Rupa*, *Vedana*, *Sangna*, *Sankhara* and *Vignana*—there is always the presence of *Nirvana* which is uncreated and permanent. When all attachment, craving and *asavas* are destroyed, Avidya and Sankharas are removed, it remains as it is. This Avidya is the main cause of all the phenomena of worldly wanderings, as clearly described in *Maha Tanha-sankhaya Sutta* of *Majjhima Nikaya*. There it is said that when Avidya is checked, the root of Sansara is uprooted. A scholar searching after truth must have a query in his mind "what is Nibbana"? Although Pali literature is silent upon a clear description of Nirvana, yet it supplies us with such adjectives as *Santo* (peaceful), *Panito* (best), *Asokam* (sorrowless), *Asankhatam* (painless), *Panditavedaniyam* (realizable by the learned). To a sensible mind, it appears that Nirvana must have been a conscious immaterial thing which is realizable by fine and deep discrimination of a pure saint not attached even to a particle of this worldly phenomena. Apparently

this universe is a group of conscious and unconscious substances. Best, peaceful, painless realizable by pure knowledge can only be the pure conscious substance which is *Nirvana*. It cannot be an unconscious thing i.e. matter nor nothingness. The same idea of pure soul or *atta* is stated as *Nirvana* state in Jainism. *Anatmavada* means to take what is not mine as mine or belonging to *Nirvana*. All the ideas pertaining to five senses and mind are impermanent. Those who call them to be *atta* are wrong. For them the Buddhist doctrine is *Anattavada*. But as to the non-annihilated thing realizable by the learned as peaceful *Nirvana*, *Nirvana* cannot be other than the pure soul or *atta* devoid of all the worldly conditions. Buddhists may remain silent on the point, but when all attachment to non-self is uprooted, they must have to reach that *Nirvana*, which is nothing but pure soul or *atta* or "I" uncreated and permanent. Thus *Nirvana* of Buddhists does not differ from that of Jainism. As long as one is engrossed in body and conceptions of five senses and mind, one cannot realise the proper idea of pure soul or *Nirvana*. This has been very beautifully said in Pali literature as well as in Jain scriptures. We cannot and should not remain blind to what is *Nirvana*. We must have some idea of the soul we have to reach. Referring to *Maha-malunkya-putta sutta* 64 of Majjhima Nikaya we find it described that he who becomes unattached to all the transitory phenomena carries himself to the immortal state, *Amataya dhatuya*, and realises that *Nirvana* is peaceful and highest when all contacts are dissolved (*Sarva Sankhara Samath*), where all the defects are removed (*sarvupādhi patinissagga*) etc. He who is absorbed in *Nirvana* destroys *Asavas*. As to the description of Jain philosophy with its ethics in Pali literature, I must say that if any scholar will refer to the pure scriptures of Jainism, he will admit that Jainism has not been rightly described in Pali literature. What has been condemned is a wrong interpretation of Jainism.

Austerity in Jainism does not mean killing or destroying the body, suffering troubles or self-mortifications, but it means

realization of the pure nature of Nirvana, acquiring true eternal bliss ; outward non-attachment is helpful to inward non-attachment to all what is not *Nirvana*. The main austerity is self-concentration or pure meditation which is blissful and peaceful. Fasting, eating less, giving up of tastes, solitariness are helpful to meditation. There is a word *Saktistapah* meaning austerity which should be practised according to one's power. Gautama Buddha practised it beyond what was required for self-concentration, if mention of Pali literature is taken to be correct. Nowhere Jainism says that bodily troubles will take one to *Nirvana*, vide my book pages 164-165. Referring to page 174 of my book it will be found that when internal pure bliss is realised in concentration, then alone the soul is purified.

As to Karma philosophy, the description of Karma as found in Jain books is quite different from what is apparently found described in Buddhist books ; but there appear passages in Pali and Sanskrit literature which point out that karma means material molecules that are accumulated and shed off as said in Jain literature vide my book Chapter IV. I shall respectfully request the learned Arya Dharma to go through some sacred Jain literature ; then I believe he will agree with me in all the points stated in my book.

NOTE BY ARYA DHARMA.

The above is Mr. Sital Prasadji's review of my review of his book on "Jainism and Buddhism". The learned author attempts once again to achieve in 3 pages what he failed to do in 333 pages, i.e. to prove that both Jainism and Buddhism teach the re-absorption in Moksha or Nirvana of an *atma* or soul. One can admire his charming optimism, but not his sense of discretion. For sooth, the *Dhamma* is *pandita-vedaniya* as well as *paccattam Veditabbo Viññuhi* ! Let us not forget that the *Dhamma* is also *atakkavacara*—verb. sap!

THE ROERICH PACT

BY HIRALAL AMRITLAL SHAH, B.A.

The readers of Mahabodhi are perhaps familiar with the subject of the Roerich "Peace Pact" and the Roerich "Banner of Peace" through their frequent notices in this magazine (cf. issues of Oct. 1933, May/June, 1934, Aug. 1935 etc.). However, it will not be out of place to recount in a few lines the history and the aim of this effort for the benefit of the present reader. It will refresh the memory and it will enable the reader to follow the observations that the writer ventures to offer for the furtherance of this laudable proposal of Prof. Roerich.

Aim:—Article I and II of the pact state as under:

"Educational, artistic and scientific institutions, artistic and scientific missions, the personnel and property and collections of such institutions and missions shall be deemed neutral and as such shall be protected and respected by the belligerents.

"Protection and respect shall be due to the aforesaid institutions and missions in all places, subject to the sovereignty of the High Contracting Parties, without any discrimination as to the state allegiance of any particular institution or mission.

"The Institutions, Collections and Missions thus registered may display a distinctive flag, which will entitle them to special protection and respect on the part of the belligerents, of governments and peoples of all the High Contracting Parties."

HISTORY:—It was as early as 1904 that Prof. Nicholas de Roerich (then in Russia) first conceived ideas for the preservation of the treasures of art and culture from frequent embroilments. He persisted in the advocacy of these ideas; they did not gain ground even in the atmosphere of the great world war which witnessed the destruction of such treasures on an extensive scale. We may mention the damage done to the cathedral at Rheim as one of the several instances. In 1929,

realization of the pure nature of Nirvana, acquiring true eternal bliss; outward non-attachment is helpful to inward non-attachment to all what is not *Nirvana*. The main austerity is self-concentration or pure meditation which is blissful and peaceful. Fasting, eating less, giving up of tastes, solitariness are helpful to meditation. There is a word *Saktistapah* meaning austerity which should be practised according to one's power. Gautama Buddha practised it beyond what was required for self-concentration, if mention of Pali literature is taken to be correct. Nowhere Jainism says that bodily troubles will take one to *Nirvana*, vide my book pages 164-165. Referring to page 174 of my book it will be found that when internal pure bliss is realised in concentration, then alone the soul is purified.

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in New York, Prof. Roerich's ideas ultimately gained definite shape when the legal and the diplomatic brains also supported them, embodying them into concrete proposals. In 1930 the Roerich Pact received further wide attention and in the autumn of 1931-32, it came within the orbit of practical consideration of several American governments. At the same time, it received wide approval of cultural bodies and from prominent people. In 1933, twenty one American governments formally adopted the Pact and the Banner of Peace. That list includes the government of the United States of America under President Roosevelt.

The Pact still knocks at the doors of nations of Europe and Asia.

The reader will see from this history that the Pact has yet to make its way into the centres where it is most needed. The writer proposes to show in this article the different ways of approach for the fulfilment of the above purpose and towards which, he feels, some clarification in thought is required. The suggestions given herein should not be considered belated if they are found to smoothe the way for the furtherance of this Pact. The main purpose of the Pact is the preservation of monuments and this should be kept always in the forefront in designating both the Pact and the Banner. The present designation of 'Peace' requires greater clarification in thought on the subject of peace and over the steps to achieve the same if "peace" is to become a realistic objective over and above "preservation".

All honour to the harbinger of this idea of the Pact and to all the pioneers who have laboured for it till to-day. Looking at the aims and objects, the purpose will be served early and best if the Pact and Banner are styled.

IMMUNITY PACT: IMMUNITY BANNER.

The display of the immunity banner will indicate that the objects under this banner are prized by humanity for the sake of humanity, past present and to come, since they are a

heritage for all ; and therefore, even if they are in possession of the enemy, they are immune from defilement, damage or destruction. They cannot be a target ; neither can they be utilized as a cover for defence, nor as a cover for offence. The Red Cross 'provides for the physical suffering of man'. This banner will grant safety to the possession without reference to its actual possessor.

Possession is like that of ideas. With sane people and saints, their ideas mean much. The same with ordinary folks mean less. The same with depraved minds mean little or nothing. Thus the merits and demerits of the possessor transfer themselves to their possession. That will just be the case in the possession of the treasures of art and culture. The possessor who enters into this pact has to forego his right of possession for any abuse of the same (possession) he might be tempted to make in even trying conditions. If he fails herein, his possession gets damaged through his own fault and not through the want of consideration of humanity on the part of the opponent. If the signatory or the signatories to this pact fail to respect the obligations they themselves have undertaken in the sense narrated above, then they are not worthy of their possession of art and culture. Their progress is slow and the possession may disappear. By that loss, they are reduced to the natural level that they occupy.

The "Bombay Chronicle" of 27-8-1936 reproduced a photo (on p. 7) of the Spanish loyalists firing at the Rebels *from the Cathedral Walls*. If this is true (we may hope that it is not) it is a case of sheer abuse of the possession of the cathedral which should have found safety under the Immunity Banner. As it was used as a cover, the cathedral 'ceased to represent humanity ; and if such had been the case at Rheim, it was the false nature of the possessor that contributed to the damage. Art and culture cannot long survive the low standard of the possessor. So it is the attainment in actual life that eventually decides the fate of such treasures and hence

our efforts should be concentrated in raising the living value. Once we realise this fact, we can see the propriety and effectiveness of what the emperor Asoka did in this direction in his own times. He raised the level of humanity: the reader will understand this from what is stated later on.

Conversion of the cathedral, above mentioned, for purposes of either offence or defence has invited the 'evil eye' to it; it has become an easy target for attack. It has ceased to represent humanity under all circumstances. Hence according to the Pact, the first obligation arises with the possessor of the monument; *next* with the rest of the signatories to such a pact.

Conditions in Europe show that the immunity pact and the immunity ensign are required very badly. If the nations want these the possessor must co-operate first and others will follow him. Just as the red cross indicates that those under its protection do not belong to the fighting element, so the immunity ensign should indicate the sites, where no fighting or taking cover is intended.

Once the obligations that accompany a desire for immunity are well understood, the approach to the Pact is clear. The question should be addressed to the possessors as to whether they are agreeable that the sacred monuments shall not be made of any strategic use and that they (possessors) would like their treasures of art and culture to enjoy immunity. A near date may be proposed for such an inquiry; if the immunity is desired by any nation, the fact should be demonstrated by a celebration, by the adoption of the pact, by the registration of such treasures for immunity and by a display of the immunity ensign over those places during the period of celebration. The adoption of the pact can be made at any time in the year but a week in the month of November may be assigned to foster these ideas. Successive years of concrete proposals and concrete expressions of resolve will pave the way for those who may have not adhered to the pact to decide in favour of it.

Some Government has to initiate this task and the best fitted one seems to be the Government of the U. S. A. The writer would suggest that a request be made to the government to employ its diplomatic officers to lay proposals before the various nations and their governments for the adoption of the immunity pact and its ensign, inviting the desirability of their individual and collective agreement on the *immunity* platform for preserving the treasures of art and culture. This will perhaps readily evoke a sympathetic and early response. When this course takes effect, the next step can be taken up by common deliberation and consent on the following lines.

Humanity has always prized the *living* treasure of its hopes and achievements in its children. If the signatories to the Pact are agreed, the scope of immunity should be extended to the schools and the boarding houses of children who are not of military age and where military training is not given. This will constitute one more step towards humanity. In this way much can be done for world peace through this Pact and its ensign. The writer now ventures to place his observations regarding "peace" and the conditions that naturally attend it.

Real efforts towards peace can be made only when we have achieved immunity. The real work of *peace* is possible thereafter, in the way emperor Asoka had established it, toning down animosities, ill-will, discomforts; encouraging goodwill and broadmindedness. Since we are in the twentieth century (an era of commerce rather than religion), it will also require something real to be done to emphasise the economic life by agreeing to *allow opportunities for equal economic life and commerce* to all irrespective of possessions. Asoka had to emphasise the heart, home, kins and family along with the dependents and animals. Soviet Russia had to emphasise afresh the minimum common (required) level of individuals and home. The value of all these efforts lie in the hard fact that they lay the foundations and the sustenance of art, culture, life and religion for humanity that is *to be heralded*.

Without these preliminaries, the advance we think we have made is an illusion ; and as we witness it, it turns out to be of a more or less short lived duration. Therefore, much as we wish an early era of peace, peace is far-off pending huge efforts on our part in the economic as well as other directions pointed out already. The present Pact and Ensign will very well represent a call for immunity but it will not be able to evoke or represent peace with equal force. Linking of peace to the immunity objective will retard the progress of the latter over which agreement is much easier.

We saw that "collectivity" (for peace or for sanctions) was absent in the League of Nations for want of a foundation based upon opportunities for equal economic life and commerce. This question did crop up there and Sir Samuel Hoare could only then invite more customers for the empire raw products ; but he could not leave open to the other colleagues of the league the empire markets of the various units of the league for their (colleagues) finished goods ; and the result was a number of face-saving measures and a spectacle of ineffective performances. *The fruit of peace is commerce* and the efforts for peace without unhindered opportunities for commerce do not bear tangible results. Economic outlets shall have to be kept open for all units with equal opportunity if peace is to be the desired objective. Without that, the situation will naturally develop into a sort of tug of war for possessions among the nations and even amongst the different groups of one nation itself, from whence, the bird of peace will fly away. Looking to the international effect of the preferential tariffs and of currency manipulations, the writer feels that peace is not within the range of practical thought there being a negation of equal opportunities for commerce. It would therefore be advisable to suggest for an emphasis on the Immunity ideals of this pact and the ensign ; and later on make the efforts that are necessary to ensure peace in the varied directions pointed out in the following observations.

In the days of Buddha (B. C. 534) and Mahavira (B. C. 527) we find several systems of philosophy and religion with an amount of discussions and controversy, at times ranged against the old Hindu thoughts and practices. About 220 years thereafter, we find the first available epigraphic record in the edicts of emperor Asoka which are unique in character.

His XIIIth edict refers to the massacres and horrors of the war in Kalinga (an eastern province) and it recounts the feeling of revulsion and reaction that came about in the emperor's mind. Therein, he realises that what was victory was no victory where it was death or destruction or damage to society. He, therefore, turns to the essence of victory—to Dharmavijaya—which takes the form of the *consolidation of home, of life and of society*. In that way, he makes a lasting contribution to the progress of individuals as well as of society and religion. That victory opens up room for charity in outlook, mutual help, an atmosphere of broad-mindedness, service to the aged, to those in distress, to subordinates, to the helpless and to less fortunate ones etc. (edicts III, IV, V and VII) embracing entire society (which therefore includes even animals and birds—edicts I, II), which extends to all communities and countries and to all schools of thought (edicts II, V, XII and XIII). He hammered these facts and ways with all the force of a preacher, with all the vigour of his personal example and persistency, and with the agency of his state; and he did achieve his purpose to a certain extent as noted by him in edict IV. The false urge was replaced by the right one *rooted in service and humanity* and in the ever extending goodwill. The edicts reveal broadly the very basis of life and religion (cf. edict XIII).

The veil of oblivion over the current of life of this land is lifted up about 430 years after those edicts by another epigraphic record. Epigraphica Indica gives an account of the rock-cave inscriptions at Karlé (Vol. VII, pp. 56-57 ff.) in Western India which also witnessed the following phenomena.

Ushavadata, the son-in-law of the Kshatrapa king Nahapana, the suzerain of the western Indian provinces, evidently a non-Indian tribal man as we may judge from his name and from his relations, endows a village for the benefit of the Buddhist monks who may happen to pass their term of the monsoon retirement at the caves. Recording this gift, he narrates his previous ones which embraced lacs of cows, gifts of villages to deities and to Brahmins, marrying some pairs of the latter and of construction of flights of steps on the banks of a river of some holy pilgrimage. He also caused a cave to be excavated and equipped, purchased a field of good dimensions and an estate of cocoanut trees for the upkeep of the place and for the maintenance of the monsoon occupants (Buddhist monks—E. I. VIII, p. 78, cave no. 10): and by that time, his list included gifts of numerous rest houses, reservoirs, arrangements of ferry services at several rivers and other gifts of the types already stated.

By the time that field was purchased, the fortunes of the empire of Nahapana changed. Nahapana was routed and destroyed by the victorious Andhra king Gautamiputra who avowed himself to be a great religious Brahmin king, exulting over the fate of his Saka, Yavana and Pahlava adversaries, entirely uprooting the family of Khakharāta (of Nahapana). The field seemed to have become a problem but then it took practically no time in finding a reasonable solution (cf. E. I. VIII, pp. 60 ff. and 71 ff., Nasik, cave No. 3).

From the battle-field, from his camp of victory, this victorious (Brahmin) king Gautamiputra issued a decree to his officer to extend all the benefits of the gift to the Buddhist monks for whom one of the principal relatives of his great enemy, Ushavadāta of 'Khakharāta' had purchased and reserved that field. The decree was then ratified on the spot, the monsoon perhaps drawing near the monks to that place. What did it matter even if the empire changed hands? It was later found that this field did not give a proper yield. The inscription then continues and mentions that the royal

(Brahmin) dowager queen mother (the king is perhaps dead by that time) orders the field to be exchanged for one of the several royal fields.

Asoka had preached broadly that the good acts must embrace all with no distinctions or differentiations and that they should continue for ever. These records indicate how that had become the vein of the society. The good acts enjoyed immunity and uninterrupted support. This development cannot be sudden, and to understand its secret, we must turn again and again to the edicts and listen to what that "Priyadarshi" emperor Asoka implored all and enjoined upon all with such sweet reasonableness. That way opens up the avenues for the consolidation of home, society, religion and peace.

Seek to be partakers, bhikkhus, not of the world's goods but of my doctrine ; in my compassion for you, I am anxious to ensure this. Should you be partakers of the world's goods and not of my doctrine then not only will you, my disciples, be blamed for so doing, but also I, as your teacher, shall be blamed on your account.

Dhammadāyāda Sutta.

A SUMMARY OF BUDDHIST NEWS

India.

Buddhist Association at Barisal.

An Association called the "Bengal Burmese Buddhist Association," has been started at Taltali, Barisal, Bengal, of which Revd. Uttama is the Secretary. The aims and objects of the Association are :—(1) To start a Buddhist Missionary School at Taltali for local boys and girls, (2) To safeguard the interests of the local Buddhist community numbering about 10,000 Burmese.

* * * *

Bhikkhu Jagadish Kasyapa.

Bhikkhu Kasyapa who was at Salgala Monastery, Ceylon, returned to India on the 5th October to see his mother who is seriously ill. He expects to visit Sarnath and take part in the fifth anniversary of the Mulagandhakuti Vihara before his return to Ceylon.

* * * *

Ceylon.

Chinese Students from Malay.

Three young boys from Malay seeking to enter the Buddhist priesthood arrived in Ceylon last month. Their names are Koon Thean Singh, Kaung Poh Huat and Naravansa Gamini. The last named is the son of one Mr. D. D. Mariano, who settled down in Malay and married a Malay lady. They are to be educated at the Vidyalandkara Pirivena.

* * * *

Maha Bodhi Pilgrim party.

The pilgrim party organised by the Maha Bodhi Society of Ceylon is expected to leave Colombo for India on the

14th November. The party will contain over 100 pilgrims. They will visit Calcutta, Buddhagaya, Sarnath, Nalanda, Rajgir, Kusinara, Lumbini, Sravasti and other sacred places. They also expect to take part in the Anniversary of the Mula-gandhakuti Vihara.

* * * *

New Buddhist School at Moratuwa.

Under the management of the Sugatha Dharma Deepti Society, Moratuwa, a Vernacular School for the Buddhist children of the town of Moratuwa was opened at the Palliyagodella Temple premises. At the public meeting held in this connection Mr. J. L. Kotalawala presided and many other prominent Buddhists addressed the gathering.

* * * *

Europe.

Buddhist Section in the Paris Exhibition, 1937.

Mr. Daya Hewavitane, Secretary of the Buddhist Representative Council, announces that a special section in the above World Exhibition has been offered to the Buddhists for displaying photographs of their art treasures etc. Maha Bodhi Society of India has arranged to send a number of photographs of the sacred places in India, Mulagandhakuti Vihara and other important buildings.

* * * *

Penang.

Lectures by Revd. K. Gunaratana at the Penang Buddhist Association.

Under the auspices of the above Association Revd. K. Gunaratana, the well-known Buddhist Bhikkhu of Penang, delivered a series of 22 lectures covering the main teachings of the Lord Buddha in the hall of the Association. The lectures which were chiefly for the benefit of school children were much appreciated.

* * * *

NOTES AND NEWS

The Late Pandit Sheo Narain.

It is with the deepest sorrow that we have to record the death, at the age of 76, of Rai Bahadur Pandit Sheo Narain, the leading Buddhist of the Panjab. Pandit Sheo Narain was an ardent Buddhist having embraced Buddhism about forty years ago as a result of his study of comparative religion. His conviction that Buddhism was the panacea for India's many ills was deep and he spent much of his energy and money in trying to popularise the faith of his conviction. In this connection he came in touch with the Maha Bodhi Society of which he became a leading member and at one time one of its Vice-Presidents. He was an intimate friend of the late Venerable Dharmapala for whom he had a deep affection. On his retirement from the Bar he built a small cottage at Sarnath where he used to spend a couple of months every year in the company of the monks. Sometime ago he presented to the society his valuable collection of books.

Pandit Sheo Narain was a self-made man and was a lawyer by profession. At one time he was the leading advocate in the Punjab High Court and was a Judge during the Martial Law period in that province. His interests were, however, not confined to law alone. He was a Persian and Urdu scholar and wrote several books including a life of Buddha, novels, and accounts of his travels. As an author he was well-known in the Punjab by his pen-name "Shamin". He was a member of the old Legislative Council and President of the Punjab Historical Society for many years. He was a remarkable man in many ways and it was only his innate modesty and Buddhist spirit of quietitude which made him shun all publicity.

In Pandit Sheo Narain's death the Buddhist cause in general and the Maha Bodhi Society in particular have lost

a most valued worker whose ripe wisdom and experience had been such a strength to the Society. We convey our deepest condolence to the family at their irreparable loss. May his aspirations be fulfilled.

* * * *

Farewell to the Japanese Artists.

On the eve of their departure for Japan after completing the frescoes of the Mulagandhakuti Vihara, Messrs. Kosetsu Nosu and S. Kawai were entertained at a farewell tea party at the Maha Bodhi Society Hall on Sunday the 13th September. The function was organised by the Maha Bodhi Society and the International Buddhist University Association jointly. The hall was tastefully decorated for the occasion and covers were laid for about a hundred guests. The function was a brilliant success.

At the conclusion of the party the Hon. Justice Sir Manmatha Nath Mukerji, President of the Maha Bodhi Society, presented Mr. Nosu with a beautiful silver vase as a memento on behalf of the two Associations. A similar present was also given to Mr. S. Kawai. In making the presentations, Justice Mukerji remarked that though the artists would soon leave them to go back to their motherland after being away for more than three years, the link that they had created between Japan and India by their wonderful work at Sarnath, would remain for ever and would always keep their memory fresh with the people of India. He wished the artists a very pleasant voyage back to Japan.

The following ladies and gentleman were present on the occasion :—The Hon. Justice Sir Manmatha Nath Mukerji, Mr. Nonomura, Consul for Japan, Messrs. I. Nishi, S. Ishibashi, Mr. & Mrs. Nagano, Messrs. Percy Brown, Sachindra Nath Banerjee, Rai Bahadur Dr. Dinesh Chandra Sen, Mrs. K. N. Tagore, Miss Chitra Tagore, Prof. & Mrs. Benoy C. Sarkar, Dr. B. C. Sen, Dr. S. Chakravarti, Messrs. S. N. Rudra,

Sachindranath Mookerjee, Sris Chandra Chatterjee, Narayandas Bajoria, C. C. Bose, K. P. Biswas ; Mr. & Mrs. Sri Chandra Sen, Messrs. O. C. Ganguly, Devapriya Valisinha and T. Vimalananda.

* * * * *

Bengali Brahmin embraces Buddhism.

On Sunday the 6th October Mr. Nirmal Prasad Chatterjee of the Telegraph Department took the five precepts from Revd. Indrasiri at the Sri Dharmarajika Vihara and formally became a Buddhist. Mr. Chatterjee had taken interest in Buddhism from a long time. His visit to Tibet in connection with the installation of the telephone line from Gyantse to Lhasa brought him in personal touch with the Buddhists of that country.

* * * * *

Untouchability in India.

Maung Aye Maung of Henzada writes:—"I am extremely glad to read in the Maha Bodhi Journal your articles with reference to the problem of untouchability. Your views and suggestions on this burning question of the day appeal to me so much that I have translated them into Burmese for publication in the New Light of Burma, the most popular Burmese daily. I have written on this important question in the said newspaper. The Buddhists of Burma now take keen interest in the topic of the day."

This letter has given us much encouragement and we hope that the Burmese Buddhists will launch a big campaign to assist missionary work among the untouchables. As we have mentioned in the last number the work which the Maha Bodhi Society started in Malabar is going on satisfactorily. Lack of funds alone is retarding the further progress of the work.

* * * * *

Historic Event in New Delhi.

On Saturday, the 31st October last, Mr. K. Yonezawa, Consul-General for Japan, laid the foundation-stone of the proposed Buddhist Temple on Reading Road, New Delhi, in the presence of a large and representative gathering of Buddhists and Hindus. The function which was organised by the Maha Bodhi Society and the All-India Hindu Maha Sabha jointly was a great success. This was a memorable event in the history of the Capital of India as it was for the first time, after 900 years, that the foundation-stone of a Buddhist Temple has been laid there. A full account of the function will appear in our next issue.

FINANCIAL

MAHA BODHI SOCIETY.

Statement of Income and Expenditure for the month of August, 1936.

INCOME.		EXPENDITURE.	
	Rs. A. P.		Rs. A. P.
<i>Sarnath Vihara a/c.</i>		<i>Sarnath Vihara a/c.</i>	
Charity Box Collections	72 2 0	Salary of Durwans ...	20 12 0
Miscellaneous donations	6 2 0	Distempering walls ...	25 6 0
<i>M. B. Book Agency a/c.</i>		Candles, Incense, Polish etc. ...	8 13 9
Sales & V. P. Ps. ...	115 7 9	<i>M. B. Book Agency a/c.</i>	
<i>M. B. S. a/c.</i>		Postage ...	3 12 0
Collections by U. Thwin for sending Books to Dr. Ambedkar		Freight on Books from Allahabad ...	27 1 0
U. Ba Sein ...	42 8 0	<i>Sarnath M. B. S. a/c.</i>	
U. Nyun ...	40 0 0	Postage ...	6 9 6
U. Theing Maung ...	17 0 0	Viceroy's Visit exp. ...	55 10 6
U. Ba Si ...	8 0 0	Printing Hindi book ...	24 4 0
U. Thwin ...	45 0 0	Miscellaneous ...	1 10 0
Donations ...	1 10 0	<i>Dharmaduta a/c.</i>	
<i>Malabar Mission a/c.</i>		Printing & Paper 2 Nos. ...	45 8 0
M. K. S. Narayanam ...	5 0 0	Postage ...	4 3 9
<i>Dharmaduta a/c.</i>		<i>Free School a/c.</i>	
Subscriptions ...	7 0 0	Salaries ...	29 0 0
<i>Free School a/c.</i>		Miscellaneous ...	1 4 3
Grant from D. Board. ...	20 0 0	<i>M. B. Vernacular School a/c.</i>	
<i>M. B. Vernacular School a/c.</i>		Salary & P. Fund ...	25 12 6
Fees for July ...	8 0 0	For building Hut ...	5 0 0
<i>M. B. Vidyalaya a/c.</i>		Stationery etc. ...	3 2 6
Fees for July & August including Admission fee ...	164 5 6	<i>M. B. Vidyalaya a/c.</i>	
<i>M. B. Journal a/c.</i>		Salaries & Expenses ...	166 6 0
Subscriptions ...	62 12 0	<i>M. K. Vihara Garden a/c.</i>	
Carried over Rs. ...	614 15 3	Malies ...	31 0 0
		Seeds, Hing etc. ...	5 8 6
		<i>M. B. Free Dispensary a/c.</i>	
		Sadananda's expenses ...	13 0 0
		Fixtures & Fittings ...	46 14 6
		<i>Sarnath Institute a/c.</i>	
		Salary ...	10 12 0
		Rly. fare, medicine, Soap, Oil, Books etc. ...	41 0 3
		Food expenses ...	123 5 6
		<i>Gaya a/c.</i>	
		Teacher & Durwas ...	18 4 0
		Carried over Rs. ...	744 0 6

*Statement of Income and Expenditure for the month of
August, 1936—(Contd.)*

INCOME.			EXPENDITURE.		
	Rs.	A. P.		Rs.	A. P.
Brought forward	Rs. 614	15 3	Brought forward	Rs. 744	0 6
<i>M. B. Free Dispensary a/c.</i>			<i>Buddhagaya a/c.</i>	...	8 2 0
Brahmacatini E. G.			Sripal a/c.	...	8 4 0
Robinson	...	300 0 0	<i>Calcutta M. B. S. a/c.</i>		
<i>Calcutta M. B. S. a/c.</i>			Postage & Telegrams	...	9 6 9
Donations :—			Charity	...	3 5 6
Dr. Evans Wentz	...	10 0 0	Library	...	6 0 6
S. T. D. Gunawardhana	...	6 0 0	Sarnath Library	...	3 8 0
Hall rent	...	49 0 0	Priest expenses	...	12 10 6
House rent	...	82 0 0	Vimalananda's exp.	...	34 8 0
Food dues	...	6 0 0	Stationery, Tram, soap,		
Charity Box collections	...	14 2 0	candles etc.	...	15 1 9
A. D. Trust	...	50 0 0	Bhavani & Kesta	...	8 8 0
Book sales	...	3 0 0	Electric Bill	...	21 10 0
Maha Bodhi Journal			Electric repairs	...	22 0 0
Subscriptions	...	150 13 2	Corporation Tax	...	19 11 9
			2 Buddha Images	...	16 0 0
			Medicine bill	...	1 12 0
			Bank charges	...	1 0 0
			Viceroy's visit exp.	...	79 10 6
			Train fare etc. for		
			General Secretary	...	19 6 0
			Salary & allowance	...	91 8 0
			Dana ceremony	...	12 5 3
			Food a/c.	...	106 4 0
			Books	...	4 8 9
			Telephone Bill	...	18 14 0
			M. B. Journal a/c.	...	397 2 6
TOTAL	...	<u>1285 14 5</u>	TOTAL	...	<u>1665 4 3</u>

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Editor:

DEVAPRIYA VALISINHA

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हिताय सुखाय देवमनुस्मानं । देसेषु भिक्षुवे भग्नं आदि कल्याणं मज्जे कल्याणं
परियोसान कल्याणं सार्धं सुव्यञ्जनं केवलपरिपुषं परिसुद्धं ब्रह्मचरियं पक्कासिध ।

"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."—MAHAVAGGA, VINAYA PITAKA.

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IMPORTANT NOTICE TO SUBSCRIBERS

The 44th Volume of the Maha Bodhi Journal comes to a close with this number and the next issue (January, 1937) will be sent by V. P. P. to all subscribers whose subscriptions are due for 1937. The Management wishes to draw their attention to the fact that it would be cheaper for them, and less work for us, to send their subscriptions by Money Order.

We hope all our subscribers will renew their subscriptions, but if there are any who wish to discontinue, they are requested to inform us immediately on receipt of this copy to prevent unnecessary loss and trouble to us. We hope your support will be forthcoming in our work of disseminating the Dhamma.

MANAGER, MAHA BODHI.

TO A BHIKKHU

BY FRANK R. MELLOR.

The Bhikkhus sat in conclave deep,
And argued round the Teaching,
And of the days to holy keep,
And put aside for preaching.

One said "The Master had said this,
Another, "No, you err;
For when he said it he meant this,
And not as you aver".

Thus round about and up and down,
Sideways and inside out,
The argument was bandied round,
Till none knew what they talked about.

Then one, p'rhaps wiser than the rest,
Said, "Let us seek Ananda ;
Of all he knows the Teaching best ;
He sits in the varandah".

So out they trooped, a chattering band,
All squabbling, noisy, uproar ;
And there they found him brush in hand,
A-cleaning out the school floor.

Ananda said: "My brethren dear,
These things have little matter,
For any fool can wise appear,
And any monkey chatter".

"Who loves The Master, loves the world,
And all that lives upon it,
'Tis better far to help the world,
Than sit and argue 'bout it".

"Tis good to talk sweet words of love ;
'Tis good to think good deeds ;
But do the deeds and feel the love
And plant good Karma's seeds."

PRESIDENTIAL ADDRESS OF BHIKKHU JAGADISH KASYAPA, M. A.*

I give you my most sincere thanks for the honour you have done me by asking me to preside at this assembly of Buddhists, coming from all parts of the world, in mutual metta and holy adoration to the Lord, at this sacred place of Isipatana. It is this very sacred spot where the Buddha himself had come to give his first sermon of the Middle Path to the five Bhikkhus.

This sermon of his is well known as the Dhamma-Cakka Pavattana Sutta, which really makes an epoch in the history of religions.

Ethical and religious conditions of the country were in a state of hopeless confusion before the Buddha came. Ignorant people, led by the cunning and selfish priests were performing sacrifices, Yajnas, as they called them, in the hope of getting worldly pleasures in this life and a blissful heaven in the next. Not only goats, horses, and other animals, but even human beings were slaughtered in great number to feed the sacred fire.

* Delivered at the 5th Anniversary of the Mulagandhakuti Vihara, Sarnath, on the 28th November, 1936.

TO A BHIKKHU

BY FRANK R. MELLOR.

The Bhikkhus sat in conclave deep,
And argued round the Teaching,
And of the days to holy keep,
And put aside for preaching.

One said "The Master had said this,
Another, "No, you err;
For when he said it he meant this,
And not as you aver".

Thus round about and up and down,
Sideways and inside out,
The argument was bandied round,
Till none knew what they talked about.

Then one, p'rhaps wiser than the rest,
Said, "Let us seek Ananda ;
Of all he knows the Teaching best ;
He sits in the varandah".

So out they trooped, a chattering band,
All squabbling, noisy, uproar ;
And there they found him brush in hand,
A-cleaning out the school floor.

Ananda said: "My brethren dear,
These things have little matter,
For any fool can wise appear,
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In opposition to these priests and their yajnas, there were two classes of teachers, trying to establish their own philosophy of life and ethics, by independent and free thinking.

Firstly, there were the Charvakas or the Materialists, for whom there were no future life, no merits, no evils. "Eat, drink and be merry", was the sole motto of their life. This was one extreme.

On the other extreme, there were a set of teachers who believed that the body is the bondage of soul, which is essentially pure and blissful; and that the blissful nature of soul can be realized when the physical aspects of man are thoroughly over-powered and annihilated. They lived upon grass and husks, pricked thorns on their body, and practised such austerities of various kinds.

The Buddha had examined both the extremes and found them futile in the way of salvation. Siddhartha was brought up in the most luxurious of royal houses. What pleasures and comforts the world can give were not at his command? But he found them empty and fleeting. He saw men running after them in their attachment get, instead of any satisfaction, only miseries and troubles all the more. Siddhartha, therefore, renounced the royal palace and went out in search of truth.

At Gaya he tested the other extreme as well. For a period of full six years he practised the hardest penance, so much so that he was reduced to a skeleton and became too feeble to get up even from his seat. He saw that he did not gain anything by all these, but unnecessary troubles and depressions, and that this was not the way to peace.

The Buddha therefore addressed the five ascetics at this place of Sarnath, "O Bhikkhus, a seeker after truth should avoid the two extremes to run after the pleasures of the world and to torture one-self by various austerities."

Forbidding these two extremes, the Buddha taught the Four Noble Truths and showed the Middle Path, which is so simple and clear to understand.

Dukkha or misery is the first noble truth. Who in this world is there, who is free from gain and loss, hope and disappointment? From the king to the beggar, every one is absorbed in his own anxieties. Indeed, we realise this truth more strongly than anything else in our life.

Cause of Misery is the second Noble Truth which is nothing but our own Desire=attachment or Tanha. One weeps and cries when one's own house is on fire, but it is a mere news to him when the house of some one else, for whom he has no affection, is burnt even to ashes.

Stoppage of Misery is the third Noble Truth. Desire is the cause of misery; when desire is stopped misery cannot arise. This very stoppage of misery is Nibbana.

Way to the stoppage of misery is the Fourth Noble Truth. This is the way to conquer desire, the cause of misery. This way is threefold—Sila or virtue, Samadhi or self-culture and Pañña or wisdom.

And evil action strengthens our desire more and more. The greed of a thief is not passified by a theft, however rich it might be, but is still further deepened. A murderer grows hardened all the more by each crime he commits. We must therefore give up all evils if our purpose is to conquer desire. *Sabba pāpassa akaranam* or not to commit any sin. This is called Sila or virtue.

Secondly we have to weaken and overcome those evil impressions which we have been accumulating on ourselves from time immemorial in countless births. Thus by meditating on friendliness, transitoriness of the world, and the impure nature of our body, we can weaken our impressions of hatred, greed and lust.

When the mind is purified in this manner, one realises the highest wisdom—*Yam Kinchi uppāda dhammam sabbam tam nirodha-dhammam* or whatever arises is sure to pass

away. This is called Paññā, the highest realisation, which severs tanhā once for ever.

The Buddha did not wish to start a creed of his own, so that he might be worshipped and adored, but in His boundless compassion showed the Path of Emancipation which people might follow and end their misery. He compared his Dhamma to a raft which is useful to cross the stream. As a raft is meaningless if it is not used to cross, so the Dhamma loses all its purpose if it is not lived up to.

The Buddha addressed his followers, "Go ye O Bhikkhus and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of the gods and men. Proclaim O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure"; and we know well how the Bhikkhus fulfilled this mission in those days of old. It is as a result of their sincere and hard labour that now we find one third of the population of the world calling itself the followers of the Buddha.

The Bhikkhus spread his teaching far and wide in the then civilised portion of the globe and established a Great Empire of the Dhamma and Indian culture. This Empire extended in the North up to China, Tibet and the distant regions of Mongol; in the East and South up to Siam, Burma, Japan, the Archipelago of the Pacific ocean, and Ceylon; and in the West up to Afghanistan, Persia, Turkey, Syria and Egypt. The whole world was as if strung together in love and compassion of the Lord. We Indians have forgotten those glorious days of ours.

More misunderstanding and ignorance about the Dhamma prevail in India than in any other part of the world. Buddhism which has glorified India so much is now looked down as something foreign, atheistic and base. Very recently a Pan-Pacific Young Buddhist Conference was held in Japan. Buddhists from all the countries of Asia took

part in it ; but what a pity it was that not a single Indian Buddhist was present on the occasion !

Whatever the causes might be, Buddhism has almost disappeared from India. Buddhist philosophy, arts and culture have remained only a subject of research for the historians and archaeologists. Even the educated public of India is strikingly ignorant about Buddhism.

Whatever one may here think of Buddhism, it is attracting the reverence and attention of the modern world. In the light of science men have begun to realise the emptiness of divinity and divine books ; and have begun to feel the necessity of a religion based on the truth of dynamic and substanceless reality, which can construct the highest virtue, the highest culture and the highest wisdom.

Buddhism has come back to India too. People in Ceylon, Siam, Burma and other Buddhist countries now feel it very strongly that it is their bounden duty to return the religious debt they owe to India, the time for which has come. The late Ven. Bhikkhu Dhammapala was the pioneer in this noble Mission. He drew the attention of the world to this sacred place of Sarnath by erecting this grand Mula-gandhakuti Vihara. We Indians will remain ever grateful to him for his various activities in propagating the Dhamma amongst us.

The first and the foremost thing which is needed for our missionary undertaking is to create an authoritative literature on Buddhism in Hindi, which might be understood and read by the nine crores of Hindi speaking Indians. A large portion of the Pāli Tripitaka has been translated into almost all the civilised languages of the world. It was a pity that our Hindi literature was almost empty in this field. Thanks to our Rev. Rahula Sankrityayana who has laboured hard for four or five years we have now several valuable books like Digha Nikaya, Majjhima Nikaya, Buddhachariya, and Vinaya Pitaka. He has done a great service to both the Dhamma and Hindi literature. By writing two

books on Tibet—Tibet Me Sava Baras, Tibet me Bauddha Dharma—he has created a strong enthusiasm for Buddhist study in the hearts of many. Now he is busy restoring some of the books on Buddhist philosophy which were lost to us since the Muhammadan invasion. May he live long by the grace of the Buddha, Dhamma and Sangha and achieve success in his noble work.

I thank Mr. Devapriya Valisinha for taking up their publication and Sri Seth Jugal Kishore Birla and other donors without whose prompt and liberal help the publication of these books could not have been possible.

I thank you all who have joined this function and made it a success.

Peace to all.

FROM DARKNESS TO LIGHT

BY BHIKKHU METTEYYA

He had a voice like vengeance and the beasts of the forest trembled when he roared "I am Angulimala."

A wreath of nine hundred and ninety fingers he wore, and that morn he vowed: "Let my very mother come. Even she will I murder to get me the thousandth finger."

And the same dawn, the Lord Buddha, as He surveyed the world in His fruition of compassion, divining Angulimala's intent, thought: "Alas! if I go not great is the misfortune that will befall my son."

And He fared to the forest.

They that saw Him said: "Go not this way, Sweet Saint. Here in the forest dwelleth a robber, ruthless and red handed, who hath wrought havoc with villages, cities and districts.

"Man after man he murdereth and weareth a wreath of fingers, and all men that tread his path perish at his hands."

Again and again they warned ; but the Lord went His Way, His feet moving to mercy.

The mother of Angulimala also had repaired into the woods to reclaim her son, and as Angulimala was reckoning on her finger to fill up his number, the Lord appeared between them.

The robber's heart was filled with gladness.

"Her I let live,

Him I kill!"

said he, and with upraised sword ran after the Lord.

The Lord never quickened His pace.

He walked the path of peace. And Angulimala, running with all his might, could not go an inch nearer Him. Thought he : "how wondrous and how marvellous. Heretofore elephants and horses and deer and chariots have I overtaken, even when running at their highest speed. But behold! this day, hurrying with all my might, I get not an inch nearer this monk."

When he no longer could raise his feet he called to the Lord saying: "Stand still thou saint. Stand still thou saint."

And the Lord said unto him :

"Yea Angulimala, I am ever still. Be thou also still."

"Still more marvellous," thought Angulimala, "I have so far heard that saints who are sons of the Buddha ever speak the truth. But this man even walking saith to me who hath halted: "Yea Angulimala, I am ever still. Be thou too still."

And saith he to the Lord :

"Monk, even as thou walketh, Thou sayst : 'Lo, I've stopped.'

And to me standing here Thou sayst 'stop!'

'Pray, Sire, what meaneth this?'"

Then said the Master in His divinely sweet voice :

"Yea Angulimala, renouncing violence and towards all beings ruthless ever still I stand,

"But thou still dost living beings, harm,

"Therefore I stand still, and thou goest on."

When the Lord uttered this stanza, Angulimāla thought :
 "This is He, that Master the most full of pity, who raiseth
 His hand ever to heal, whose feet ever move to mercy."

When the Master had revealed His true form, when
 such a lovely light had spread everywhere, and when the
 forest had become fragrant with His scent of sanctity,
 Angulimāla stood still, enrapt, and thinking "Surely the
 Lord hath come here to help me," he said :

"The Lord by all the world revered, the supremest saint,
 Hath fared hither to the great forest at last,
 Yea, hearing this one sweet sacred utterance of thy mouth,
 Forever all evil do I renounce."

Thus saying, he doffed his armour and flinging them
 down the precipice fell at the feet of the Lord, praying
 admission into the Order.

"Come O son!" said the Lord and straightway Anguli-
 mala became a son of the Blessed One.

He followed the Lord to Savatthi, and lived happily in
 Jeta Grove, in the shadow of the Fragrant Fame. He now
 was Ahinsaka, "Innocence". His heart which formerly was
 so hard melted now for all living beings. And he went about
 hymning his happiness thus :

"He who, of yore, unheedful was,
 When to heedfulness resorts,—
 He, like the moon freed from clouds,
 This world illuminates.
 He who, the evil done of yore,
 With the present good doth close
 He, like the moon freed from clouds,
 This world illuminates.
 The brother young, that
 Lives the life by Buddhas taught,
 He, like the moon freed from clouds,
 This world illuminates,

O let my foes hearken unto this lovely Law.
O let my foes live the noble life according to the Norm,
O let my foes even seek friendship with them that
live the holy life.

O let my foes in due season hear the Holy Norm
From them that practise gentleness and patience
preach.

O let my foes conform their lives to the Law
of Love.

A foe that becometh a friend, harmeth nor me nor
another

Attaining the Blest Peace,
He surely cheriseth all beings that hath life.
Conduit-makers guide the stream, fletchers straighten
the arrow shaft :

Joiners shapen the wooden plank, the wise tame
their very selves.

With rod and goad and whip do others tame,—but me
The merciful Master tamed weaponless.

Innocent is the name I bear,
And I who of yore was injurer,
Harmless now live, and
My name Innocent befitteth me.

A robber bold was I of yore
Finger Garland famed,—

By craving's current overtaken,
In Buddha I sought Refuge.

Red were the hands of me in days of yore,
Angulimāla my name.

Today stand I with every craving rooted out
And in Buddha taking Refuge.

Such direful deeds I wrought in the past—
But behold, all its aftermath have I escaped through
power of Aryan Path.

And free of all debt I eat my begged bread,
In all the world a saint.

The unwise waste their lives, heedless :
But the wise ever foster earnestness, as one watching
his chiefest wealth.

Waste not your lives in pleasure's hot pursuit,
For concentrating ye attain the Great Peace.
Ah great truly is the blessing I won,
Great truly is the path I won.
Noble is the lion's roar of me,
The threefold wisdom have I won,
And all the Buddhas ordinance is done.
Serene I take my siesta,
Serene I rise, and serene I pass the day,
Free of all bondage, fearless, behold!
The great mercy the Master hath shown to me.
He, the Holiest and Highest, even
Calleth me, Angulimala, "Son."
And the Father hath my fealty and love."

**WELCOME SPEECH OF S_J. DEVAPRIYA
VALISINHA, GENERAL SECRETARY,
MAHA BODHI SOCIETY**

Ven. Sirs, Ladies and Gentlemen,

On behalf of the Maha Bodhi Society, may I offer you all a very cordial welcome to this sacred festival. I have in particular to express our thankfulness to the visitors who have come here from distant countries facing many inconveniences. There are Buddhists present here to-day from Japan, Hawaii, Indo-China, China, Tibet, Burma, Arakan, Ceylon as well as those of Chittagong and other parts of India to all of whom I extend a cordial welcome to this sacred Migadaya. Owing to reasons into which I need not go in here, our arrangements for the comfort of the

pilgrims have been neither adequate nor satisfactory. It is, however, my earnest hope that they will forgive our shortcomings in the spirit of true pilgrims who come not for comfort or pleasure but to pay their homage to the memorable sites where our Lord spent some portion of his life, undergoing fatigue and even hunger if it cannot be helped.

We are gathered here to observe the fifth anniversary of the Mulagandhakuti Vihara and it is a matter for deep rejoicing for us to see in our midst so many of our co-religionists from different countries. This great temple has, in the course of its short existence, brought the life of the Master closer to the hearts of the Indian people and has succeeded in bringing together not only different nationalities professing the same faith but also several sister-faiths which had so far remained isolated in different camps. This is, indeed, a welcome sign which should bring joy to every one, for it is only by gathering together in closer religious and cultural brotherhood that we can stem the tide of national and religious hatreds which are sweeping many of the powerful countries of the world to-day. All well-wishers of humanity cannot but feel a genuine anxiety at the shameful manner in which nations are preparing to destroy one another. Hatred, suspicion and intolerance seem to be the order of the day. Nations seem to be running headlong into utter ruin and destruction without knowing actually what they want. In this bewildering state of affairs, there is only one solitary voice which we can faintly hear calling humanity to turn its mind to the only way in which peace and happiness can be reached. It is no other than the voice of Lord Buddha who announced his great discovery, for the first time, at this very spot, twenty five hundred years ago. His great discovery was the simple fact and, perhaps, for that very reason so foolishly ignored, that all troubles of this world are due ultimately to "Trishna" or greed, hankering, which dominates both individuals and nations alike. There is no disputing of this simple but

profound truth whatever individuals or nations might say in their attempts to hide the actual truth by calling it "Nationalism", Patriotism", or other familiar words. It is only by getting rid of this greed or hankering from the individual as well as from the nation that lasting peace and happiness of humanity become possible and not by giving an exalted name to a transparently selfish and ignoble object. The day that the world hearkens to the message of Lord Buddha which proclaims that selfishness must be replaced by selflessness, hatred by love, ignorance by wisdom and unfriendliness by friendliness, there will surely come that peace and prosperity for which all mankind is looking forward. Till then individuals will fight with individuals and nations with nations. On this sacred day when, we who belong to so many nations and faiths, meet in concord to observe the anniversary of the foundation of a true monument of peace, let us determine to act upto the tenets of the great Master and spread them as widely as possible.

It has been customary for the General Secretary to give at this function a summary of the work done during the year but as the speech of our distinguished president of the anniversary contains a short account, I shall not detain you long in this connection. I wish only to mention that all our activities are going on as usual since we met last. Through the generosity of our never-failing brother Seth Jugol Kishore Birla, we have been able to start a Buddhist Mission in Malabar under the able guidance of Revd. Dhammakkhanda, assisted by Mr. C. Krishnan, Mr. Kumaran and other Buddhists. I am happy that both Revd. Dhammakkhanda and Mr. Kumaran, the Secretary, are present here to-day. Their work has been a great success and I take this opportunity to wish them further progress in their activities. It is to be hoped that they will receive the generous support of all Buddhists and Hindus who sympathise with Buddhist activities.

It will no doubt give much pleasure to Buddhist visitors to know that we have laid the foundation stone of a Buddhist Vihara at New Delhi. The need of such a place of Buddhist worship at India's capital has been felt for many years. It is our hope that sufficient help will be forthcoming to erect a worthy Vihara at the metropolis of India.

I cannot conclude this short address without adding a few words about the magnificent Dharmasala that you see before you. It is the gift of Raja Baldeo Das Birla and Seth Jugal Kishore Birla to the Buddhists for the use of pilgrims coming from all parts of the world. How necessary such a place of rest at this holy place became more evident this year as never before. Though the building is still incomplete it has accommodated more than 200 pilgrims who have come to take part in this festival. I am sure the entire Buddhist world will remain grateful to the generous donors who have spared nothing in making it one of the finest places of rest in this country. In Seth Jugal Kishore Birla the Buddhist cause, which to his catholic mind is synonymous with all that is best in Aryan religion, has a sincere friend and benefactor. His benefactions are so many and so generous I can hardly enumerate them in this short address. The noble task of uniting the followers of Arya Dharma in one common bond of brotherhood he has made his own; and I am sure every well-wisher of humanity will join hands with him in his noble work. The good wishes of the entire Buddhist world will go to him and other members of his family for their further prosperity and happiness.

The time has come when Buddhists and Hindus who belong to the same Arya Dharma should unite and work for the salvation of mankind. As I have already stated the world is rent asunder with hatreds and jealousies, and it is only by spreading the message of love and compassion which the Lord Buddha preached and which is the true message of

Arya Dharma, that real and permanent peace can be brought about on this earth. Let us, therefore, who believe in this eternal truth seriously consider this matter and take necessary steps before it is too late.

BUDDHIST VIHARA IN NEW DELHI

LAYING OF THE FOUNDATION STONE.

As briefly noticed in the last issue of this journal, the foundation stone of a new Buddhist Vihara was laid at New Delhi by Mr. K. Yonezawa, Consul-General for Japan, amidst great enthusiasm, on Saturday, the 31st October last. The event was a historic one as it was for the first time after 900 years that such a Vihara was going to be erected. The function was attended by all classes of people and was a brilliant success.

The laying of the foundation stone was preceded by a tea party in the premises of the newly built Hindu Maha Sabha Headquarters in honour of Mr. K. Yonezawa when prominent citizens of both Old and New Delhi were present.

The premises were beautifully decorated for the occasion by the scouts of the Birla High School in Subzi Mandi and the guests started coming in at about 4 p.m. and were received by Bhai Parmananda, M.L.A., Senior Vice-President of the Hindu Mahasabha, Seth Jugal Kishore Birla and Devapriya Valisinha, General Secretary of the Mahabodhi Society. A beautiful 'shamiana' had been put up on the lawns of the Mahasabha premises and Bhai Parmananda introduced Mr. Yonezawa to the guests.

The following address was then read by Mr. Harish Chandra, Senior Vice-President of the Delhi Municipal Committee and President of the Delhi Provincial Hindu Sabha and presented to Mr. Yonezawa.

THE ADDRESS

"It is, indeed, a matter of great honour and joy for us—Sanatanists, Sikhs, Jains, Buddhists and Arya Samajists, etc., the followers of the Great Arya Dharma—to have the honour of your kind presence amongst us to-day.

"Out of the population of this country, seventy-five per cent. are Hindus (Arya Dharmists). These 270 million Hindus are represented by a great Organization viz., the "All India Hindu Maha Sabha." We have, this day, gathered here to offer you a cordial welcome, on behalf of this Organization, on the occasion of your laying, in New Delhi, the foundation-stone of the temple, dedicated to Lord Buddha worshipped by all of us.

DEVOTED FOLLOWER.

"It is needless to say that the Buddha Dharma of which you are a devoted follower, is a branch of the Great Arya Dharma ; and considered, even from the point of view of population, it is the most important ; for in Asiatic countries such as Japan, China, Tibet, Siam, Burma, Ceylon, etc., Buddhists number 450 millions. It is really a matter of great pride for all of us who are followers of Arya Dharma to see that among Buddhist countries, nay, of all countries of Asia, Japan stands foremost and is the Rising Sun of the East.

"Our Lord Buddha, in his teachings for the destruction of sufferings of all kinds and the attainment of Nirvana, has specifically taught the Arya Eight-fold Path, which is as follows:—right views, right aspirations, right speech, right actions, right livelihood, right endeavour, right-mindedness, and right meditation. In the famous 'Dhammapada' we read :—

Dhammapiti sukham seti
Vippasannena cetasa
Ariyappavedite Dhamme
Sada ramati pandito.

"With pure mind, one who takes delight in Dhamma, sleeps happily; the wise man always follows the Dhamma taught by Aryas."

ARYA DHARMA.

"Now, Sir, although there exist differences of country, language, social conditions etc., yet as followers of the same Arya Dharma we are all one. In this country most of the Hindus, when they commence their religious and solemn duties, call to memory Lord Buddha by repeating "Aryavartaik deshe Buddhavatare etatkarma ahan Karishye" (In Aryavarta, the age of the Buddha I, so and so, will do this Karma).

"In the course of the last 1,000 years of darkness our relations have been cut off and, to some extent, we brothers have forgotten one another. Now, it is a matter of great rejoicing that the spread of knowledge is uniting us once again and strengthening our old relations. We hope that you will be pleased to convey our feelings of brotherliness to our Buddhist brethren of Japan.

WORLD HAPPINESS.

"It is needless to add that good feelings amongst 700 million Arya Dharmists, called Hindus and Buddhists, can, to a great extent, bring about the peace and happiness of the whole world.

"In conclusion, Sir, may we wish you and your great country every prosperity, and thank you from the bottom of our hearts for having kindly accepted our invitation."

MR. YONEZAWA'S REPLY.

Mr. Yonezawa replied as follows :—

"I wish, first of all, to express my profound gratitude and appreciation to the members of the Hindu-Mahasabha as well as the Maha Bodhi Society for the honour they have done to me and to my people by requesting me to shoulder

this mighty task of laying the foundation stone of the new temple here to-day. I also offer my sincerest thanks, with the fullness of my heart, to the All-India Hindu Mahasabha, for their address of welcome to me, and while appreciating the sentiments expressed therein I assure the members that it will afford me the highest pleasure in conveying their message of brotherly feelings to my countrymen. On the other hand, I take this opportunity of conveying to you the sincere greetings and the message of goodwill from 41 million Japanese Buddhists, who are thankful to you for your giving them their religion, their philosophy and their Buddha and they join me in saying that, day in and day out, the heavenly light that will be kept burning within the Vihara, will radiate its effulgence and purify many a weary soul that would seek peace and enlightenment.

"There was a time when India abounded in countless Buddhist edifices and when every nook and corner of Aryavarta echoed with the chimes of bells in such temples and multitudes of humble souls had sought peace and heavenly guidance from Buddhism. It was under its influence that Taxila and Nalanda flourished and Ellora and Ajanta excelled. By some reason or other this great religion lost its foothold in India and migrated into far away countries like Siam, China and Japan.

"In the last 14 centuries, since Buddhism was first introduced into Japan, the influence which this religion exercised over our culture and people has been universal and great. Buddhism with its broad philanthropy has had an evangelical influence on our people and gave rise to a spirit of mutual help among its adherents. Its philosophical literature stimulated the thought and imagination of our people, while its fine arts have left many masterpieces enriching the cultural life of our people. Its fatalism cultivated a habit of dauntless composure among the Samurai class and a habit of non-chalance among our common people against such mishaps as deaths, and loss of property caused by floods,

earthquakes, typhoons, etc. In fact Buddhism has been the most powerful foreign influence that has become part and parcel of Japanese life. Buddhism with its roughly 71 thousand temples and 41 million adherents is the most powerful religion in Japan.

"Buddhism is essentially an Asiatic religion. It originally started in India and propagated itself throughout Asia and is largely responsible for the moulding of the culture and outlook on life of the Asiatic people. Some people say that the teachings of Buddha have had a retarding effect on the material progress of Asiatic people who professed Buddhism. But in view of the present unsettled conditions of the world where the so-called civilized peoples are feverishly arming themselves to destroy one another, I cannot but feel that Buddhism, with its emphasis upon spirituality and protest against selfish materialism which is one of the main causes of strife and war, has a great mission to perform not only in Asia but also in the whole world. Present day world is entangled in a cobweb of bewilderment and so it needs most careful nursing. Let the Law of Piety, the very essence of Buddhism, once more govern mankind for eradicating the evils that corrode humanity.

"It is, therefore, highly gratifying that we are now going to witness the foundation stone being laid for a Buddhist temple as a mighty signal for the revival of the religion in its mother country.

"May this proposed temple in the capital of India become the birth-place of the highest toleration for other religions and real contentment for which Lord Buddha worked so incessantly during his lifetime. May this important Buddhist edifice, the construction of which is going to begin shortly, prove to be the fountainhead of the best of all ideas for which Buddhism stands.

"Let me sincerely hope that this temple will revive the teaching of Lord Buddha in the country of its birth and this

institution will create genuine and sincere love for all humanity in the people of India.

"Let me for a moment invoke my inner soul for heavenly lead and help ; and let you bestow your soul force on me so that I may gather a combined strength to make the foundation stone a formidable one that can withstand the cold hand of Time.

"So armed I will proceed to lay the foundation stone of the new Vihara in the heart of this historic metropolis of the land of Lord Buddha.

"Before I conclude I wish to offer my heartfelt thanks to Seth Jugal Kishore Birla for his unparalleled munificence for the cause of religion and for his untiring efforts to bring about perfect understanding among the followers of Arya Dharma living in various parts of Asia.

Tea was then served and a very enjoyable time was spent.

THE PROCESSION.

A procession was then formed and started from the place to the temple site headed by a band and followed by Buddhist monks from different countries including Ceylon, Burma and Japan. Buddhist flags were prominently in evidence. A "shamiana" had been erected there for receiving the guests.

The proceedings commenced with the chanting of the Five Precepts which was followed by a speech by Rev. Ananda Kausalyayana of the Maha Bodhi Society.

HISTORIC EVENT.

Rev. Kausalyayana said that the day marked a historic event for Buddhists. In the past when Buddhism was prevalent throughout the land, there must have been many temples in Delhi but nothing was visible at the present day. There were traces of a few remnants of ruins scattered here and there but there had not been any Buddhist temple or Buddhist activities for the last 800 years. It was, therefore,

for the first time that in the capital of India a Buddhist temple was going to be built. It was a matter for satisfaction that the representative of the Japanese Government should lay the foundation-stone of the new temple.

There were present on the day Buddhists from Japan, Ceylon, Burma and other countries. That showed that Buddhism was a world-wide religion. He did not know when the new temple would be completed. It depended on the generosity of philanthropists like Seth Jugal Kishore Birla. But he could say that when it was completed, it would be open to all persons without any distinctions of caste, creed or colour. There would be no untouchability; every human being would be welcome to the precincts of the temple for worship. In a sense, it would be a temple not only for Buddhists but also to other religionists.

WRONG IMPRESSION.

There was a wrong impression, he continued, that Sankaracharya drove away Buddhism from India. That theory had been circulated by interested persons with an imperfect knowledge of Indian history. As a matter of fact, it was long after Sankaracharya that great Buddhist scholars had to leave India for Buddhist countries.

SPLENDID GENEROSITY.

"I have one more word to say," he continued, "and that is to thank Seth Jugal Kishore Birlaji for his splendid generosity. This work of building a new temple he has, in a way, made his own. He can therefore be described as Anathapindika of the modern age.

COMPARED TO ANATHAPINDIKA.

"Anathapindika was a Seth who was a devoted follower of Lord Buddha. When he wanted to purchase a piece of land to build a monastery for the Lord, the owner refused. The Seth, however, asked the owner of the land to fix any

price which he would be only too glad to pay. Thereupon the owner agreed to part with the land if Anathapindika could cover the whole ground with gold. This the Seth gladly did and built a magnificent residence for Lord Buddha. The munificence of Seth Jugal Kishoreji reminds us of Anathapindika. Buddhists are ever grateful to him for his continued support of Buddhist activities."

In conclusion he expressed the hope that the building of the vihara in the capital of India would lead to harmony and goodwill all round.

SETH J. K. BIRLA'S SPEECH.

Seth Jugal Kishore Birla said:—

"It is a matter of gratification and pride that for the first time in the history of India the foundation-stone of a Buddhist temple is being laid in the metropolis, the ancient and historic city of Delhi by the Consul-General of a powerful country like Japan. All the Hindus regard Lord Buddha as an incarnation of Vishnu and remember Him before performing any auspicious work, by repeating "Arya Varthik Deshe Buddha Avatare." Both Buddhists and Hindus regard themselves as members of the great Arya Dharma.

"The condition of our country would not have been so bad had we cared to remember the teachings of our great men e.g., Lord Buddha and others. Bhagawan Buddha had taught in India like other Aryan sages. Those teachings are almost identical with those found in Upanishads and Bhagawad Gita. His path in regard to salvation is eight-fold. They are right views, right aspirations, right speech, right actions, right livelihood, right endeavour, right-mindedness and right meditation.

"If we go further and study Dhammapada we will come to know that Lord Buddha taught exactly the same principles which were taught by other Aryan teachers in ancient times. I think you are well aware that Sanatanists, Sikhs, Buddhists, Jains and Arya Samajists are but the followers of the same

great Aryan Dharma. We are brothers and we should live like brothers.

"The construction of this temple will, I believe, foster feelings of brotherhood between Hindus and Buddhists and draw them nearer to each other."

In conclusion he made a fervent appeal for unity among the Hindus.

The Rev. Fuji said that Japan owed much to India both in regard to her religion as well as her civilization. He said that Nichiren had prophesied that 2,500 years after Buddha's "Nirvana" Buddhism would again be propagated in India. He earnestly hoped that the great Arya Dharma would spread again in India with greater force and greater glory.

Before laying the foundation stone Mr. Yonezawa said, "Ladies and Gentlemen—Now the auspicious moment has come to perform the duty of laying the foundation-stone of the temple and I pray to Lord Buddha with all the strength of my soul for showers of His blessings so that the moral might of Buddhism shall gradually blossom forth and be appreciated by the world at large.

"Let this be the "terra firma" for the dawn of Buddhism in India."

Mr. Yonezawa then proceeded to the site and with a silver trowel laid the foundation-stone.

Mr. Devapriya Valisinha then proposed a vote of thanks to Mr. Yonezawa. He also thanked Seth Jugal Kishore Birla, Lala Narain Dutt, Mr. Ganpat Rai and others who had helped to make the function a success.

THE ATTENDANCE.

Among those who attended the function were Mr. Yonezawa, Seth J. K. Birla, the Rev. Fuji of the Nichiren Sect, Rev. D. Sasansiri, Rev. Maruyama, Rev. Sangharatna, Rev. Ananda Kausalyayana, Mr. Devapriya Valisinha, Lt.-Col. Daman Shamsher Jung Bahadur, Counsel-General for Nepal,

Mr. Mardy-Jones, Bhai Parmananda, Seth L. N. Birla, Dr. and Mrs. Hans Sommer, Mr. and Mrs. W. Bernhard, Mr. Deva Das Gandhi, Col. Kuroda, Rai Sahib Kedar Nath, Prof. Malkani, R. B. Lachmandas, Seth Laxmi Narain Gadodia, Sardar Raghubir Singh, Lala Shankar Lal, Lala Narain Dutt, Lala Deshbandhu Gupta, Pandit Indra, Lala Satnarain Gurwala, Mr. Ganpat Rai, Miss Bamral, Mr. and Mrs. S. K. Vakil, Mr. Onkar Nath, Mr. Brijkishen Chandiwalla, Mr. T. P. Majumdar, Mr. P. N. Rajbhoj, Prof. Shahani, Rai Bahadur Hari Ram, Mr. Padmraj Jain, Pandit Shri Ram Sharma, Lala Ghasiram, Mr. Bhargawa and many others.

SJ. DEVAPRIYA VALISINHA'S SPEECH AT THE OPENING OF THE MAHABODHI FREE DISPENSARY, SARNATH

Ven. Sirs, Ladies and Gentlemen,

We are gathered here this afternoon to formally declare open another useful institution which the Maha Bodhi Society has established at Holy Isipatana in its work of reviving the glories of this historic site. The idea of a free dispensary at this place had been with us for many years but it could not be carried out until last year owing to lack of funds. It was in 1933 that the late Mr. Chan Chore Khine of Burma visited Sarnath in the course of his pilgrimage. After paying his respects to the sacred relics kept at the Mulagandhakuti Vihara, he offered to put up the building necessary to house the Dispensary in the name of his mother Mrs. Chan Mah Phee and though we felt that the running of a dispensary was too heavy a burden on the slender resources of the Society, we could not refuse his generous offer. Before he could, however, send the money, he died at Rangoon to our great sorrow. His worthy son

and successor Mr. Chan Cheng Leang lost no time in sending Rs. 2,000/- which his father had promised thereby enabling us to erect the building you see before you. Mr. Chan Cheng Leang also generously supplemented his father's donation with another sum of Rs. 1,100/- for the purchase of the land. I take this opportunity to convey Mr. Leang our Society's grateful thanks for making it possible to start this humanitarian work. I have no doubt the people of this locality who will be benefitted by this institution will remain grateful to this family.

The erection of a building, however, does not complete the work of a dispensary. It is only the beginning. To supply medicine regularly is a recurring expenditure for which we shall have to raise money. May I appeal to the Buddhists and Hindus in general and the residents of Benares in particular to help the Society with the necessary funds to continue this noblest of humanitarian works viz., the caring of the sick. We shall require at least Rs. 250/- a month to run the Dispensary for the present. I earnestly hope that we shall receive endowments to obtain this amount monthly in interest. If funds are available it is our desire to open an indoor department as well. Lord Buddha gave such a high place to the work of attending the sick that he declared once "*Yo gilānaṃ upatthapeti so man upatthapeti*" (He who looks after the sick, serves me).

There is the touching story how our Lord washed with his own hands a Bhikkhu who had been abandoned by others as he was suffering from a foul disease. It was this spirit of the Great Teacher which caught the imagination of Emperor Asoka and made him erect hospitals and dispensaries throughout his kingdom both for men and beasts. Asoka may be regarded as the first Emperor in history who caused hospitals to be founded for the benefit of men and animals. With the disappearance of Buddhism, his system fell into disuse until the idea was taken up by Western countries. Necessity of free dispensaries in Indian

villages cannot be sufficiently emphasised. Tens of thousands of children lose their eye sight owing to sheer lack of knowledge and immediate medical aid. Neither the Government nor the people of India can claim to have done their duty if they fail to supply the villages with a system of medical aid especially to save the children from becoming permanently disabled due to no fault of their own.

Before I conclude I must express the Society's thanks to the following donors who have helped us to carry on the work upto now in addition to Mr. Chan Cheng Leang whom I have already mentioned.

Brahmacarini Eveline G. Robinson, an English

Buddhist

...

...

Rs. 300/-

Mr. Benode Behari Chandra of Allahabad Rs. 150/-

I have also to thank Dr. G. K. Jetly who has taken a keen interest in the work of the dispensary from its very inception and Dr. Chaturvedi who is now the attending physician.

We are very fortunate that Mr. Pannalal, Commissioner of Benares, has so kindly agreed to declare the dispensary open. Mr. Pannalal's name is familiar to us not only as the highest Government official in the Division but also as a great scholar and a genuine sympathiser with all healthy movements. He has taken a keen interest in our work and we are therefore very happy he has been able to accept our invitation. Before I conclude I must offer him our best thanks for the ready manner he has agreed to come here. I have now great pleasure in requesting Mr. Pannalal to declare the dispensary open.

FIFTH ANNIVERSARY OF THE MULAGANDHAKUTI VIHARA

The fifth Anniversary of the Mulagandhakuti Vihara took place at Holy Isipatana, Sarnath, on the 28th, 29th and 30th November amidst great rejoicing of Buddhists gathered from all parts of the world. From the point of view of visitors present from Buddhist countries, it was one of the best attended functions held during the last five years. There were over 400 Buddhist pilgrims who had come from different countries. Japan, China, Siam, Indo-China, Tibet, Ceylon, Burma and other countries were well represented. The majority of the pilgrims were accommodated in the magnificent Dharmasala which is being built by Seth Jugol Kishore Birla for their use. The grounds of the Vihara and the road leading to it were decorated for the occasion with numerous Buddhist flags while two triumphal arches marked the entrance to the sacred area and the Vihara gate. There were many temporary shops on either side of the road and for three days Sarnath appeared to be full of new life and activity. The yellow robes of the Bhikkhus who had gathered in large numbers and the bright lungis of the Burmese, transformed Sarnath into a place of vivid colour seen only in countries like Burma.

28th November, 1936.

The programme of celebration commenced early morning with a service in the Vihara attended by bhikkhus from different parts of the world. The Scout Rally was opened by Revd. Rahula Sankrityayana at 10 A.M. Nearly five hundred scouts joined the camp and took part in various events arranged for them. The proposed village industries exhibition, however, had to be given up owing to the insufficiency of exhibits, most of them having been taken to Lucknow for the great exhibition held there.

Relic Procession.

Punctually at 2 P.M. the Holy Relics were taken out of the Temple and placed in the Silver Casket. A procession was then formed and the Casket, placed on a caparisoned tusker, formed the centre of the same. All the pilgrims who had come from different countries joined the procession in separate groups according to their nationality. The Scouts, students of the Maha Bodhi Vidyalaya and the Primary School formed the flanks of the procession. After going round the Dhamek stupa, the procession wended its way to the Saddharmaransi Sima of the Burmese Temple and then returned to the Vihara via Sarnath Museum. Before the Relics were taken inside the Vihara, the procession circumambulated it three times. The procession was a picturesque one as it consisted of people belonging to many nationalities.

Anniversary Meeting.

The Anniversary meeting under the chairmanship of Revd. Jagadish Kasyapa M.A. commenced at 3-30 P.M. in a large pandal specially erected for the purpose. There was a large gathering including nearly 400 visitors who had come from Ceylon, Burma, Siam, Japan, Tibet, China etc. and many notable citizens of Benares including Sj. Shiva Prasad Gupta, Raja Jwala Prasad, and Seth Jugol Kishore Birla.

The proceedings commenced with the administration of the five precepts by Revd. Sirinivasa Thera after which Sj. Devapriya Valisinha welcomed the visitors in a short speech (published elsewhere). Other speakers were Revd. Ananda Kausalyayana, (India), Revd. Warasambodhi (Burma), Pandit W. Somalokatissa and Ven. Ratanajoti Thera (Ceylon), Revd. Saddharmaransi (Chittagong), Inchai (China), Mr. N. Takeda, (Japan), Mr. Yoshikami (Hawaii), Geshe-La (Tibet), Revd. Dhammakkhanda and K. Kumaran (Malabar). They all conveyed the greetings of their respective countries for

the success of the function. After these speeches Revd. Kasyapa delivered his presidential address, which was printed and distributed to the gathering (published elsewhere). The proceedings came to a close with a song sung by the boys of the Maha Bodhi Vidyalaya, and a vote of thanks proposed by the Secretary to the chairman and all others who had joined the function and made it a success.

At 5-30 P.M. the Holy Relics were shown to the visitors for their worship. There was a heavy rush of pilgrims who kept on coming till late at night. The Dhamek stupa and the grounds of the Vihara were illuminated by pilgrims with oil lamps throughout a greater part of the night.

Scouts camp fire was held at 6 P.M. when they entertained the visitors to an excellent programme of dialogues, sketches etc. This brought the day's functions to a close.

29th November, 1936.

The first item of this day's programme was at 8 A.M. when a special re-union meeting of the Buddhists who had come there from so many countries was held. It was presided over by Revd. Jagadish Kasyapa. At the outset Sj. Devapriya Valisinha explained the purpose of the gathering. He said that it was the only occasion when Buddhists belonging to so many countries could gather together and it was therefore a unique opportunity for them to discuss matters of vital importance to them. There were Buddhist societies carrying on activities in different countries and the exchange of ideas and information of those activities would be beneficial to the Buddhist cause. In any case it was most valuable for them to know each other better so that a spirit of brotherliness may be fostered. After this some of those present expressed their concurrence with the suggestion made and gave short speeches dealing on the Buddhist activities and needs in different places. Among those who took part in the discussion were Revd. Saddharmaransi (Chittagong), Revd. Warasambodhi (Burma), Mr. Kumaran (Calicut), Revd. Dhammakkhanda (Calicut), Mr. B. S. Chohan (Ajmere), Revd.

Maruyama (Japan), Revd. Bodhananda (Lucknow). The following resolutions were then passed unanimously :—

Resolutions.

1. Resolved that this Conference of Buddhists from China, Japan, Siam, Tibet, Indo-China, Burma, Ceylon and India held on the occasion of the 5th anniversary of the Mulagandhakuti Vihara at Sarnath earnestly requests the Government of the various provinces of India to declare the birthday of Lord Buddha (Full Moon Day of Wesak) a public holiday in view of the fact that all Buddhists as well a large section of the Hindus devote the day in religious practises. It is further resolved that copies of this resolution be forwarded to the Government of the Provinces, District and Municipal Boards.

Proposed by Revd. Ananda Kausalyayana, Sarnath.

Seconded by Mr. B. S. Chohan, Ajmer.

2. Resolved that this Conference expresses its appreciation of the efforts of the Burmese Members of the Assembly to get the Buddhagaya Temple Bill passed and the activities carried on by the Maha Bodhi Society for the recovery of the sacred temple and pledges the support of the entire Buddhist world to them till their cherished goal is attained and requests the Government of India and the Hindu brethren to respect the sentiments of the Buddhists by placing the entire management of the Temple in the hands of a representative Committee. Resolved further that a copy of this resolution be forwarded to the Government of India and the Press.

Proposed by Revd. Saddhamaransi, Chittagong.

Seconded by Anagarika B. Govinda, Germany.

3. Resolved that this Conference requests the Buddhists of all countries to co-operate with the Maha Bodhi Society in its multifarious activities for the resuscitation

of Buddhism in the land of its birth by reviving Migadaya as a centre of religious and cultural activities and by carrying on other activities in various parts of India.

Proposed by Swami Bodhanandaji, Lucknow.

Seconded by Revd. Varasambodhi, Burma.

4. Resolved that this Conference places on record its appreciation of the co-operation and help extended to Buddhist work in India by the Hindu brethren in general and Seth Jugal Kishore Birla in particular for his abiding interest in and unparalleled generosity to Buddhist activities and his efforts to unite the followers of Arya Dharma throughout the world.

Proposed by Revd. Dharmaskanda, Calicut.

Seconded by U Tin Gyi, A.T.M., Burma.

The proceedings came to a close with a short speech by the President who appealed to all to work unitedly for the spread of Buddhism.

Opening of Maha Bodhi Free Dispensary.

At 2-30 P.M. the opening of the Maha Bodhi Free Dispensary was performed by Mr. Pannalal, I.C.S., Commissioner of Benares, before a large gathering of Buddhists and Hindus. Proceedings commenced with the chanting of Kassapa Bojjhanga Sutta by the Bhikkhus. Revd. Ananda Kausalyayana then addressed the gathering and said that it was a happy occasion when they were going to formally open a very useful institution. Though the formal opening was taking place now, the actual work of giving medicine had been started long ago, as the healing of the sick could not wait till formalities had been gone through. He mentioned that the curing of the sick was highly commended by the Lord Buddha and related the story how the Master himself had attended on the sick. He hoped that the Dispensary would serve the poor villagers for whom it was intended.

Dr. G. K. Jetly, who is connected with the work of the Dispensary from the inception, then addressed the gathering giving a short account of the work done so far. He appealed to the rich citizens of Benares to help the dispensary to continue the good work. Sj. Devapriya Valisinha then requested Mr. Pannalal to declare the Dispensary open. (Speech published elsewhere.)

Mr. Pannalal in declaring it open said that it gave him much pleasure to come there and associate himself with the work of the Maha Bodhi Society both in his personal and official capacity. The Government of India had given the Society much encouragement in the work it had started in Sarnath by giving a valuable plot of land free of charge to build the temple. A number of sacred relics discovered by the Government were also given while Viceroys and Governors have made it a point to visit the sacred temple, thereby showing their personal interest. Mr. Pannalal paid a tribute to the late Ven'ble Dharmapala and other members of the Maha Bodhi Society for the fine institutions they have established at Sarnath and wished success to all their activities. He then declared the Dispensary open and was about to unlock the door when a pathetic incident took place. A volunteer came running with an infant in his arms for immediate medical aid as it had got severely burnt. The door was opened and the child immediately attended. Mr. Pannalal went in, and watched the doctors treating the child and remarked that the usefulness of the Dispensary had been well demonstrated. If not for the existence of the dispensary the child would have succumbed to the injuries as the next nearest dispensary was eight miles away. Thus ended the opening of the dispensary in a realistic manner.

Prize Distribution.

At 5 P.M. prizes and certificates were presented to the Scouts who had successfully competed in the sports and other competitions. Mr. Pannalal and others were present on the

occasion. At night another Camp fire was held under the auspices of the Maha Bodhi Vidyalaya students when an enjoyable evening was spent. Maha Bodhi Pilgrim party consisting of nearly 100 people from Ceylon in the charge of Mr. H. P. Karunaratne left for Rajgir and Nalanda.

30th November, 1936.

This day's most important function was the entombment of the ashes of the late Ven. Dharmapala, the beloved founder, who had passed away at Sarnath on the 29th April 1933. He had left written instructions that his ashes should be placed in a stupa in the Vihara, and in compliance with that wish, a stupa was made in stone and placed in a niche on the Northern wall behind the image of the Lord Buddha. At 8 A.M. the sacred and solemn ceremony took place in the presence of a large gathering of Bhikkhus and laymen. The ashes, enclosed in a silver urn, were placed inside the stupa by Revd. Rahula Sankrtyayana. In a feeling speech Revd. Rahula mentioned the solemnity of the occasion. He said that they were depositing the earthly remains of one whose name will live for centuries as the pioneer of Buddhist revival in India. With the departure to Tibet of Sakyabhadra about 800 years ago, Buddhism could also be said to have quitted the land of its birth. For full eight centuries India knew practically nothing of Buddhism and it was the late Ven. Dharmapala who, for the first time, brought back its message to the people of India again. With his arrival in India, it may be rightly said that Buddhism had also come back after its exile. The entire Buddhist world must be grateful to this courageous pioneer for giving back to India what she had lost so many centuries ago. After short remarks by Anagarika B. Govinda, Revd. Indrasiri and Revd. Ananda Kausalyana the lid of the stupa was placed in position and the solemn function came to a close. At the close of the function there was a regular stream of visitors to see the stupa and pay their respects to the remains of the great leader.

From 1 P.M. to 3 P.M. the holy Relics were again shown to the public.

Anniversary of the Maha Bodhi Vidyalaya.

The first Anniversary of the Maha Bodhi Vidyalaya was held at 3-30 P.M. under the Chairmanship of Sj. Joti Bhushanji. There was a large gathering present including Babu Shivaprasad Gupta, Sj. Ram Narain Misra and other leading citizens of Benares. Mr. Ram Bachan Singh, the Head Master of the School, read the Annual report after which prizes were distributed to the boys who were successful in the Examinations and sports.

Sj. Joti Bhushanji, in the course of his speech, expressed his appreciation of the educational work that was being done by the Maha Bodhi Society at Sarnath and wished the same further success. He hoped that the ideals propounded by the Lord Buddha and promulgated at that very spot would be the guiding principles of the School. He mentioned how he came in contact with the late Ven. Dharmapala when he was a mere child of about eight years old. The small pamphlets on the life of Buddha given by him had made a deep impression on his mind.

At the conclusion of the Chairman's speech, students of the Kashi Vyayam Samiti showed a number of physical feats which kept the audience spell-bound. Before the meeting dispersed Sj. Devapriya Valisinha thanked the chairman and all others for the co-operation they had given to the society to make the Anniversary function such a success. He particularly thanked the volunteers and those who had supplied tents, durries etc. free of charge for use during the Anniversary period.

Converts to Buddhism.

During the Anniversary celebration several persons including Mr. Ajit Nath Bhattacharya, of Mirzapore, took the fine precepts and declared themselves Buddhists.

THE BRITISH MAHA BODHI SOCIETY

ANNUAL REPORT.

(Secretary's Report for the year ending June 1936 read at the Tenth Annual General Meeting held at the Headquarters of the Society on the 18th October, 1936).

Dhammachakka Day was celebrated in the usual way at Headquarters on the 14th July of last year.

An all-day Conference was held on the 11th August, 1935. Several took part in the discussion as to the future of the Society. On the same day about 35 attended a vegetarian lunch.

A German branch of the Maha Bodhi Society (Ceylon) was established at "Das Buddhistische Haus", Berlin in August of last year; also a branch has been formed in Austria under the title of "The Austrian Maha Bodhi Society"—the British Maha Bodhi Society being instrumental in its formation. Herr Hermann Lange is responsible for this latter branch. The parent society now possesses representatives in Holland, Italy, Germany and Austria.

On the 14th October 1935 Mr. Francis J. Payne took part in a Religious Debate at the Folkstone Town Hall on behalf of the Folkstone Forum. 300 were present.

On the 31st of the same month Mr. Payne gave an address to a Students Group at the Rachel McMillan Training College, Deptford, the group being in connection with the Students Christian Movement of the College.

On the 16th November about eighty members of the City Folklore Club visited Headquarters in order to listen to an exposition of the principles of Buddhism. They were well satisfied with the address which was very kindly given by Dr. B. E. Fernando on "The Noble Eightfold Path", and a letter of appreciation was received from Mr. S. Jackson Coleman, the leader of the party.

On the 8th December Dr. B. E. Fernando addressed a meeting arranged by the Liverpool Buddhist Mission on the Noble Eightfold Path.

On the 5th January of this year Mr. Daya Hewavitarne addressed the Palmers Green Rover Scouts on "An Outline of Buddhism", the meeting being one of a series of lectures arranged on the World's Great Religions.

On the 17th February the East and West Buddhist Mission and Western Women's Buddhist Bureau of San Francisco celebrated their first anniversary and a letter was sent to the Foundress, Miss Mariam Salanave, by this society expressing the good wishes of Buddhists over here for its success in the future.

On the 10th March last the inaugural meeting of the Inter Religious Fellowship was held at Essex Hall, Strand, London, and the British Maha Bodhi Society was represented by the Secretary, the Resolution being to encourage the appreciative study of the fundamental beliefs of all religions and the understanding of the ideals of the Inter-Religious Fellowship through the medium of literature, conferences and hospitalities.

The Annual Public Meeting in celebration of the Festival of Wesak was held at Caxton Hall, Strand, London on the 6th May. Various aspects of the Dhamma were presented by Dr. Har Dayal and Dr. B. E. Fernando of this Society and Mr. Christmas Humphreys and Mr. Alan Watts of the Buddhist Lodge. Mr. Francis J. Payne, one of the Society's Vice-Presidents, was in the Chair.

Wesak was also celebrated at Headquarters on Sunday, the 10th May, the speakers being Dr. Har Dayal, Mr. P. M. Deshumbert and Mr. Darrell Pieris. Mr. Payne was in the Chair. The speeches were followed by a vegetarian Dinner at which over thirty persons attended.

In June of this year the British Maha Bodhi Society became a constituent society of the United Humanitarian League. This was made possible by the generosity of

Mr. Payne who kindly paid the first year's subscription to the League of half a guinea. The object of this organisation is co-operative service in the cause of humaneness and combines human with animal welfare—peace between nations with cessation of exploitation and warfare upon animal fellow creatures.

Since the short time of the League's inception in January last, its activities have widened very considerably, due solely to the League's devoted and indefatigable Secretary and Foundress, Miss Grace Hawkins. It is hoped that the link with this aspirant organisation will further the principles of Buddhism which fundamentally embraces all branches of humanitarianism. Mr. Payne was duly appointed to represent the British Maha Bodhi Society on the Council of the League.

Thanks are due to the following for kindly addressing our Sunday evening meetings during the year: Swami Avyaktananda, the Rev. Will Hayes, Drs. B. E. Fernando, Har Dayal, W. Stede, O. H. de A Wijesekera, Andreas Nell and Sita Ram. Messrs. F. J. Payne, N. D. de S. Wijesekera, A. H. Perkins, A. D. Howell Smith, E. A. Henwood, R. J. Jackson, W. Loftus Hare, E. V. Hayes, Miss Muriel Barber and Miss J. Mackay.

In conclusion, I would like to add that during the past year the state of our Society here has been most unsatisfactory; the necessary funds have been lacking and the attendance at our Sunday meetings extremely small. Only through the generosity and faithfulness of a few of our members have we been able to keep the Society going, and it is feared that, unless something drastic is done to further the cause of Buddhism, we shall be compelled to close down. The Management urges upon members to work for the Cause to which they have willingly attached themselves, and, in this connection, there are many practical ways of help, such as distribution of leaflets, contributions towards advertisements, the organisation of small entertainments to raise funds, and inviting friends to the Sunday evening lectures.

This is an urgent appeal which it is felt will not be lost to members, and any suggestions in regard to propaganda would be greatly appreciated.

(Sd.) Marie Dreyfus,
Hony. General Secretary.

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NOTES AND NEWS.

Maharajah of Travancore's Courageous Proclamation.

While British Indian Hindu leaders have been spending a good deal of their time and energy trying to get the orthodoxy to declare the Hindu Temples open to the Untouchables, the Maharajah of Travancore has solved the problem in his State by one stroke of his pen. In a historic proclamation, he has declared all temples open for worship to everyone who calls himself a Hindu irrespective of caste and sect. Travancore has been in the forefront of Indian States in educational and other activities and this act of the Maharajah has further enhanced its reputation as a progressive State. We congratulate the Maharajah and his able

Dewan Sir C. P. Ramaswamy Iyenger for the bold step they have taken in recognising the elementary rights of human beings to utilise places of worship without reference to their birth. The fact that the orthodoxy has acquiesced in the proclamation without any protest shows the hollowness of their claim that there is any appreciable opposition among the caste Hindus to such acts of bare justice. We hope that the example set by this progressive Indian State would be copied by the other States and also by the British Government, for, what; possible for one State is possible for others as well.

* * * * *

Success of Dr. Thein Maung and U Thein Maung.

We congratulate Dr. Thein Maung and U Thein Maung, Members of the Legislative Assembly of India, on their election to the Legislative Council of Burma at the recent elections. From April next Burma will be separated from India and their election would undoubtedly give great satisfaction to the Burmese people in view of their splendid endeavour to recover the Buddhagaya Temple for the Buddhists. Though after April next they will not be able to carry on the fight in the Assembly itself, we have no doubt that they will do everything in their power to see the Buddhagaya Bill passed.

* * * * *

The Late Rimpoche and U Ba Si.

We deeply regret to announce the passing away of the Most Venerable Lama Tromo Geshe Rimpoche of Dongkar Monastery, Tibet, whom we had the privilege of welcoming at the Mulagandhakuti Vihara last January. A valued member of the Maha Bodhi Society writes:—"He died on the 24th October after sitting in meditation for ten days in the same position. He was a great reformer having many thousands of followers in Tibet, Kham, Mongolia, Bhutan,

Sikkhim, Darjeeling, Rampur, Bushire, Mandi, Kulu, Ladakh etc. He was the High Priest of Ghum Monastery where he got the large image of Maitriya erected. His death is a great loss to the Buddhists. Before his death he had written to say that he would be reincarnated three years hence. The body will be embalmed and preserved in a gold or silver stupa specially constructed for the purpose."

We have also to record with regret the death of U Ba Si, Member, Indian Legislative Assembly, who had collaborated with Dr. Thein Maung and others in introducing the Buddha-gaya Bill. His death is a distinct loss to the Buddhist cause. We convey our sincere sympathy to the members of his family.

• • • • • •

A Notable Jubilee.

We are glad to read in Ceylon papers about the splendid success of the Golden Jubilee Celebration of the Ananda College, the premier Buddhist educational institution in Ceylon. It was in 1886 that the school was started in a modest scale with the late Mr. C. W. Leadbeater as its headmaster ; and the fifty years that have elapsed since then have seen its gradual growth from a very insignificant position to its present position as one of the foremost educational institutions of the Island. It was not without much hard work and sacrifice on the part of those in charge of its destiny that it had been brought to its present prosperity. They had not only to contend against prejudices and lack of funds but also to compete with well-organised Christian schools backed with enormous resources and the support of the Government. The fact that the Buddhists of Ceylon have succeeded in building up this College is sufficient indication that they have at last realised the need of taking over the education of their children from the hands of Christian missionaries. While congratulating those who have helped to build up this splendid institution, especially its present

Principal Mr. P. De S. Kularatne, we hope their efforts would not be relaxed till every Buddhist boy and girl finds room in Buddhist schools. Another matter which should engage the attention of Buddhist educationists is the necessity of training children on more Buddhistic lines. We may be excused in saying that some of the schools are Buddhist only in name and those who come out from them show no better regard for Buddhism or Buddhist work than those who pass from Christian Schools. This matter requires serious consideration if Buddhist education is to be real and useful.

* * * * *

45th Volume of the "Maha Bodhi".

With this number the "Maha Bodhi" completes its 44th year of existence and while wishing our contributors, readers and well-wishers a happy new year, may we repeat our appeal for their co-operation in the coming year as well. The "Maha Bodhi" is a well-established institution which has served the cause of Buddhism for the last 44 years. It should therefore find a place in every Buddhist home. We want 1000 new subscribers during the next year to make the journal pay its way and we look forward to the assistance of all our readers. If each of them would enlist at least a couple of subscribers (which is not at all difficult), they would not only be helping the journal to improve its contents but also to spread the Dhamma far and wide. Anyone enrolling ten subscribers would get the journal free for a year.

FINANCIAL

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Statement of Receipts and Expenses for the month of
September, 1936.

RECEIPTS.		EXPENSES.	
	Rs. A. P.		Rs. A. P.
<i>Sarnath Vihara a/c.</i>		<i>Sarnath Vihara a/c.</i>	
Charity Box collection	37 13 0	Salary of Durwans ...	20 12 0
Gen. lto ...	1 0 0	Surkhi ...	7 12 6
<i>M. B. Book Agency a/c.</i>		Repairs ...	7 12 9
Sales V. P. Ps. ...	85 9 0	Candles, Incense etc.	12 14 0
<i>M. B. S. Sarnath a/c.</i>		<i>M. B. Book Agency a/c.</i>	
Sale of grass ...	6 0 0	Postage ...	8 15 6
Membership fee ...	9 0 0	Post Cards etc. ...	75 0 0
<i>Dharmaduta a/c.</i>		Books ...	52 8 0
Subscriptions ...	6 0 0	<i>M. B. S. Sarnath a/c.</i>	
<i>M. B. Free School a/c.</i>		Salaries ...	130 0 0
Grant from D. B. ...	20 0 0	Rly. Fare, Freight etc.	7 4 0
<i>M. B. Middle School a/c.</i>		Miscellaneous ...	2 8 0
Fees ...	8 0 0	Postage & Telegram ...	11 10 3
<i>M. B. Vidyalaya a/c.</i>		<i>Dharmaduta a/c.</i>	
Baba Raghavadasji		Postage ...	4 15 0
(June) ...	25 0 0	<i>Malabar a/c.</i>	
Fees ...	83 7 6	Sent for Mission work	150 0 0
		<i>M. B. Free School a/c.</i>	
		Salaries ...	39 0 0
		<i>M. B. Hindi Middle School a/c.</i>	
		Tat ...	10 15 0
		Salaries ...	25 12 0
		For hut ...	5 0 0
		<i>M. B. Vidyalaya a/c.</i>	
		Furniture ...	75 0 0
		Printing bill ...	10 0 0
		Salaries & Expenses ...	169 10 9
		<i>M. K. V. Garden a/c.</i>	
		Malies ...	31 0 0
		Plants, Hing. tools etc.	8 8 6
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		stationery etc. ...	39 2 6
		Food expenses ...	139 0 6
		<i>Gaya a/c.</i>	
		Durwan ...	8 2 0
		Teacher ...	10 2 0
		<i>Buddhagaya a/c.</i>	
			8 2 0
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	Rs.	A. P.		Rs.	A. P.
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B. B. Kiriella ...	6	0 0	Bank commission ...	0	8 0
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Dharmadut a/c. ...	1	0 0	Charity ...	9	12 0
<i>Book Agency a/c.</i>			Priest a/c. ...	16	8 6
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M. B. J. Subscriptions	21	14 0	Beniapukur House		
Interest on Govt. Loan	619	4 0	repair ...	8	0 0
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			etc. ...	10	6 0
			Library a/c. ...	8	14 0
			Telephone bill ...	16	2 0
			Electric bill ...	23	11 9
			Vihara repair ...	31	5 3
			Reception to K. Nosu	122	5 9
			Frescoes a/c. ...	87	0 0
			Bank charges ...	0	6 0
			Britannia Building Co.	100	0 0
			Barua a/c. ...	75	0 0
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